



Printed for B. Deacon at the Angel in  
Giltspur-street near Newgate





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Giltspur-street near Newgate

*Lectionary (Joseph)*  
**Arraignment**

O F

Lewd, Idle, Froward, and Unconstant

**WOMEN:**

O R,

The VANITY of them;  
(Chuse you whether.)

W I T H

A Commendation of the Wise, Vertu-  
ous, and Honest Women.

To which is Added, A

**SECOND PART:**

CONTAINING

Merry Dialogues, Witty Poems, and  
Jovial Songs.

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*Pleasant for Married Men, profitable for Young  
Men, and hurtful to none.*

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L O N D O N:

Printed for B. Deacon, at the Angel in  
Giltspur-street, near Newgate, 1757.

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*Neither to the Best, nor yet to the  
Worst, but to the Common  
sort of Women.*

**M**Using with my self, being  
idle, and having little ease  
to pass the time withal; and I being  
in a great Choler against some Wo-  
men, I mean more than one; and  
so in the height of my Fury taking  
my Pen in hand to beguile the Time  
withal; indeed I might have employ-  
ed my self to better use, than in such  
an idle Business, and it were better to  
pocket up a pelting Injury, than to  
entangle my self with such Vermin;  
for this I know, That because Wo-  
men are Women, therefore many will  
do that in an Hour, which they ma-  
ny times will repent all their whole  
life-time after; yet for an Injury



*The Epistle.*

which I have received of them, the more I consider of it, the less I esteem of the same. Yet some perhaps may say unto me, That I have sought for Honey, and caught the Bee by the Tail; or that I have been bit or stung by some of these Wasps, otherwise I could never have been expert in bewraying their Qualities; *for the Mother would never have sought the Daughter in the Oven but that she was there, her self.* Indeed I might confess, I have been a Traveller these Thirty and odd Years, and many Travellers live in disdain of Women; the Reason is, for that their Affections are so poison'd with the heinous Evils of unconstant Women, which they happen to be acquainted with in their Travels; for it doth so cloy the Stomachs, that they censure hardly of Women ever afterwards; wronged Men will not be Tongue-ty'd; *therefore if you do ill, you must not think to hear well;* for although the World be bad, yet it

*The Epistle.*

is not come to that pass that Men should bear with all the bad Conditions that are in some Women.

I know I shall be bitten by many, because I touch many. But before I go any farther, let me whisper one word in your Ears, and that is this: Whatsoever you think privately, I wish you to conceal it with silence, lest in starting up to find fault, you prove your selves guilty of these monstrous Accusations, which are here following against some Women, and those which spurn if they feel themselves touched, prove themselves stark Fools in bewraying their galled Backs to the World: for this Book toucheth no sort of Women but such as when they hear it, will go about to reprove it: for although in some part of this Book I trip at your Heels, yet will I stay you by the Hand; so that you shall not fall farther than you are willing, although I deal with you after the

*The Epistle.*

manner of a Shrew, which cannot otherwise ease her curst Heart, but with her unhappy Tongue ; if I be too earnest, bear with me a little, for my meaning is not to speak much of those that are good, and I shall speak too little of those that are naught ; but yet I will not altogether condemn the bad, but hoping to better the good, by the naughty Examples of the bad. For there is no VWoman so good, but hath one idle part or other in her, which may be amended ; for the clearest River that is, hath some dirt in the bottom : Jewels are all precious, but yet they are not all of one price, nor all of one Vertue : Gold is not all of one Picture, no more are VWomen all of one Disposition ; VWomen are all necessary Evils, and yet not all given to VVickedness ; and yet many so bad, that in my Conceit, if I would speak the worst that I know by some VWomen, I should make their Ears glow that hear me, and my Tongue would blister



*The Epistle.*

blister to report it; but that it is a greater discredit for a Man to be accounted for a Scold; for Scolding is the manner of Shrews; therefore I had rather answer them with silence which find fault, than strive to win the Ducking-stool from them. Now methinks I hear some curious Dames give their rash Judgments, and say, That I having no Wit, descant upon Women that have more Wit than Men. To answer you again, if I belye you, judge me unkind, but if I speak the truth, I shall be the better beloved another time, and if I had wrote never so well, it is impossible to please all; and if never so ill, yet I shall please some. Let it be well or ill, I look for no praise for my labour: I am weaned from my Mother's Teat, and therefore never more to be fed with her Pap: wherefore say what you will, for I will follow my own Vein in unfolding every Pleat, and shewing every wrinkle of a Womans Disposition,

A 5



*The Epistle.*

Disposition, and yet I will not wade  
so far over the Shoes, but that I may  
return dry; not so far in, but that I  
may easily escape out: And yet for  
all that, I must confess my self to be  
in fault, and that I have offended you  
beyond satisfaction; for it is hard to  
give a sufficient Recompence for a  
Slander; and yet hereafter if by means  
I cannot obtain your favour to be one of  
your Pulpit-Men, yet you cannot deny  
me but to be one of your Parish; and  
therefore if you please but to place me  
in the Body of the Church, hereafter  
you shall find my Devotion so great  
towards you, as he that kneeleth at  
the Chancel Door; for I wrote this  
Book with my Hand, but not with  
my Hearr.

Indeed, when I first began to write  
this Book, my Wits were gone a  
Woolgathering, so that in a manner  
I forgot my self; and so in the height  
of my Fury, I vowed for ever to be

an

*The Epistle.*

an open Enemy unto Women; but when my Fury was a little past, I began to consider the Blasphemy of this infamous Book against your Sex; I then took my Pen, and cut him in tve my pieces, and had it not been for hurting my Self, I would have cut mine own Fingers which held the Pen. And furthermore, for a Penance, I do crave that my self may be a Judge against my self; But yet assure your selves, of all Evils I will chuse the least; *wherefore I chuse rather to bear a Faggot, than burn by the Faggot.* You may perceive the Wind is turned into another Door, and that I began to be Sea-sick, and yet not past half a Mile on the salt Water, and that my Mouth hath uttered that in my Fury, which my Heart never thought, and therefore I confess that the Sawce which I have made is too sharp for your Diet, and the Flowers which I have gathered are too strong for your Noses; but if I had brought  
little

*The Epistle.*

little Dogs from *Iceland*, or fine Glasses from *Venice*, then I am sure that you would either have VVooed me to have them, or wished to see them: But I will here conclude this first Epistle, praying you with patience to hear the rest; for if I offend you at the first, I will make you amends at the last; and so I leave you to him whose Seat is in Heaven, and whose Footstool is the Earth.

*Tours, in the way of Honesty,*

**Joseph Swetnam.**

**TO**

TO THE  
READER.

Read it if you please, and like it  
as you list: Neither to the wisest  
Clerk, nor yet to the starkest Fool,  
but unto the ordinary sort of  
Giddy-headed young Men; I send  
this greeting.

**I**F you desire to see the Bear-Baiting of  
Women, then come to this Bear-Garden  
apace, and get in betimes, and view every  
Room, where thou mayest best sit for thy own  
Pleasure, Profit, and Heart's ease, and bear  
with my Rudeness, if I chance to offend thee.  
But before I open this Trunk full of Torments a-  
gainst Women, I think it were not amiss to  
resemble those which in old time did Sacrifice to  
Hercules, for they used continually, first to  
whip all their Dogs out of their City: And so  
I think it were not amiss to drive all the Wo-  
men out of my hearing; for doubtless this little  
Spark



## To the Reader.

Spark will kindle into such a Flame, and raise so many stinging Hornets humming about my Ears, that all the Wit I have will not quench the one, nor quiet the other; for I fear that I have set down more than they will like of, and yet a great deal less than they deserve; and for better Proof, I refer my self to the Judgment of Men, which have more Experience than my self, for I esteem little of the Malice of Women; for Men will be perswaded with Reason, but Women must be answered with Silence; for I know Women will bark more at me, than Cerberus's Three beaded Dog did at Hercules, when he came into Hell to fetch out the fair Proserpina; and yet I charge them not now but with a Bull-rush, in respect of another Book, which is almost ready; I do now but scare them with false Fire; but my next Charge shall be with Weapons, and my Alarm with Powder and Shot: For then we will go upon these venomous Adders, Serpents and Snakes, and tread and trample them under our Feet: For I have known many stung with some of these Scorpions, and therefore I warn all Men to beware of the Scorpion; I know Women will bite the Lip at me, and censure hard of me, but I fear not the curst Cow, for she commonly hath short Horns; let them censure of me what they will, for I mean not

## To the Reader.

to make them my Judges, and if they shoot  
their spite at me, they may hit themselves,  
and so I will smile at them, as at the foolish  
Fly, which burneth her self in the Candle.  
And so, Friendly Reader, if thou hast any  
Discretion at all, thou mayest take a happy  
Example by these most lascivious and crafty  
whorish, thievish and knavish Women, which  
were the Cause of this idle time spending; and  
yet I have no Warrant to make thee believe this  
which I write to be true. But yet the simple  
Bee gathereth Honey where the venomous Spider  
doth her Poyson. And so I will conclude, lest  
thou have cause to say, That my Epistles are  
longer than my Book; a Book I may call it,  
I hope, without Offence: For the Collier calls  
his Horse a Horse, and the King's great Steed  
is but a Horse. If thou read but the beginning  
of a Book, thou canst give no Judgment of  
what ensueth; therefore I say, as the Fryer,  
who in the midst of his Sermon, said often,  
That the best was behind; and so, if thou  
read it all over, thou shalt not be deluded, for  
the best is behind. I think I have shot so near  
the White, that some will account me a good  
Archer; and so I pray thee look to thy Feet,  
that thou run not over thy Shadow, and so be  
past Recovery.

BOOKS

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The



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The Arraignment of Women, &c.

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## C H A P. I.

*Sheweth to what use Women were made ;  
and that most of them degenerate from  
the use they were framed unto, by  
leading a Proud, Lazy, and idle Life,  
to the great hindrance of their poor  
Husbands.*

**M**oses describeth a VVoman thus:  
At the first beginning. (saith  
he) a VVoman was made to be a Hel-  
per unto Man ; and so they are indeed,  
for she helpeth to spend and consume  
that which Man painfully getteth.  
He also saith, That they were made  
of the Rib of a Man ; and that their  
froward Nature sheweth ; for a Rib  
is a crooked thing, good for nothing  
else ; and VVomen are crooked by Na-  
ture, for a small Occasion will cause  
them to be angry.

Again,



Again, in a manner, she was ho  
 sooner made, but straightway her  
 Mind was set upon Mischief; for by  
 her aspiring Mind and wanton Will,  
 she quickly procured Man's Fall, and  
 therefore ever since they are and have  
 been a VVoe unto Man, and follow  
 the Line of their first Leader.

For, I pray you, let's consider the  
 Times past with the Time present:  
 1. That of *David* and *Solomon*; if they  
 had occasion so many Hundred Years  
 ago to exclaim so bitterly against Wo-  
 men; for the one of 'em, said 'That  
 ' it was better to be a Door Keeper,  
 ' and better dwell in a Den amongst  
 ' Lions, than to be in the House with  
 ' a froward and wicked Woman. And  
 the other said, ' That the climbing up  
 ' of a sandy Hill to an aged Man, was  
 ' nothing so wearisome, as to be trou-  
 ' bled with a froward Woman: And  
 further he said, ' That the Malice of  
 ' a Beast is not like the Malice of a  
 ' wicked Woman, nor that there is  
 ' any thing more dangerous than a  
 ' Woman in her Fury. The

The Lion being bitten with Hunger, the Bear being robbed of her young Ones, the Viper being trod on; all these are nothing so terrible as the Fury of a Woman. A Buck may be enclosed in a Park, a Bridle rules a Horse, a Wolf may be tied, a Tyger may be tamed, but a froward Woman will never be tamed; no Spur will make her go, nor no Bridle will hold her back; for if a Woman hold an Opinion, no Man can draw her from it; tell her of her fault, she will not believe that she is in any fault; give her good Counsel, but she will not take it; if you do but look after another Woman, then she will be jealous: The more thou lovest her, the more she will disdain thee, and if thou threaten her, then she will be angry: Flatter her, and then she will be proud, and if thou forbear her, it maketh her bold; and if thou chasten her, then she will turn to a Serpent: In a word, a Woman will never forget an Injury, nor give Thanks for a good Turn.

What

What wise Man then will change Gold for Dross, Pleasure for Pain, a quiet Life for wrangling Brawls, from the which married Men are never free?

*Solomon* saith, 'That VVomen are like unto V Vine; for that they will make Men drunk with their Devices.

Again, in their Love, a VVoman is compared to a Pummice-stone, for which way soever you turn a Pummice-stone, it is full of holes; even so are VVomens Hearts; for if Love steal in at one hole, it steppeth out at another.

They are also compared unto a painted Ship, which seemeth fair outwardly, and yet is nothing but Ballast within her; or to Idols in *Spain*. which are bravely gilt outwardly, and yet nothing but Lead within them; or like unto the Sea, which at some time is so calm that a Cock-Boat may safely endure her might; but on a sudden is so turbulent, that it overwhelmeth the tallest Ship that is.



A froward Woman is compared to the Wind, and a still Woman unto the Sun : For the Sun and the Wind met a Traveller upon the way, and they laid a Wager which of them should get his Cloak from him first; then first the Wind began boisterously to blow, but the more the Wind did blow, the more the Traveller wrapped and gathered his Cloak about him : Now when the Wind had done what he could, and was never the nearer, than began the Sun gently to shine upon him, and he threw off, not only his Cloak, but also his Hat and Jerkin. This Moral sheweth, That a VWoman with high words can get nothing at the hand of her Husband, neither by froward means, but by gentle and fair means she may get his Hearts Blood to do her good.

As VWomen are compared to many things, even so many and many more Troubles come galloping after the heels of a VWoman, that young Men before-hand do not think of; for the  
VWorld



World is not made all of Oat-meal,  
 nor all is not Gold that glittereth, nor  
 the way to Heaven is not strewed  
 with Rushes; no more is the Cradle  
 of Ease in a Womans Lap. If thou  
 wert a Servant, or in Bondage before,  
 yet when thou dost Marry, thy toil is  
 never the nearer ended; for even then,  
 and not before, thou dost change thy  
 golden Time for a drop of Honey,  
 which presently afterward turneth to  
 be as bitter as Wormwood.

Yet there are many young Men  
 which cudgel their Wits, and beat  
 their Brains, and spend all their Time  
 in the love of Women, and if they get a  
 Smile, or but a Favour at their Love's  
 Hand, they straightway are so ravish-  
 ed with Joy, yea so much, that they  
 think they have gotten God by the  
 hand; but within a while after they  
 will find that they have but the Devil  
 by the foot. A Man may generally  
 speak of Women, that for the most  
 part thou shalt find them dissembling  
 in their deeds, and in all their Actions

subtle and dangerous for Men to deal withal ; for their Faces are Lures, their Beauties are Baits, their Looks are Nets, and their Words Charms, and all to bring Men to Ruin.

There is an old Saying going thus : *That he that hath a fair Wife, and a white Horse, shall never be without Troubles* : For a Woman that hath a fair Face, it is ever matched with a cruel Heart, and the heavenly Looks with hellish Thoughts ; their modest Countenance with merciless Minds ; for Women can both smooth and sooth ; they are so cunning in the Art of Flattery, as if they had been bound Apprentices to the Trade : They have *Syrens* Songs to allure thee, and *Circe's* cunning to Inchant thee : And they bear two Tongues in one Mouth, like *Judas* ; and two Hearts in one Breast, like *Magus* ; the one full of Smiles, and the other full of Frowns, and all to deceive the simple and plain meaning Man ; they can with the *Satyr*, out of one Mouth blow both hot and cold.

And

And what of all this? VVhy nothing but to tell thee, That a VVoman is better lost than found; Better forsaken, than taken. S. Paul saith, *That they which Marry, do well*; but he also saith, *That they which Marry not do better*: And he (no doubt) was well advised what he spake. Then if thou be wise, keep thy Head out of the Halter, and take heed before thou have cause to curse thy hard Pennyworth, or wish the Priest speechless which knit the Knot.

The Philosophers which lived in the old Time, their Opinions were so hard of Marriage, that they never delighted therein: For one of them being asked, why he did not Marry? he answered, *That it was too soon*; and afterwards when he was old, he was asked the same Question, and he said then, *it was too late*: And farther he said, *That a Married Man hath but two good Days to be looked for*; That is, the Marriage Day, and the Day of his VVife's Death: For a VVoman will feed thee



ing thee with Honey, and poyson thee  
 with Gall. *Diogenes* was so dogged,  
 that he abhorr'd all Women; and  
 they *S. Austin* wished, *That he had lived*  
 with, *Wifeless, and died Childless.*

On a time one asked *Socrates*, *Whether he were better to Marry or to live single?* And he made Answer, 'Which soever thou dost, it will repent thee; for if thou Marriest not, then thou wilt live discontented, and die without Issue, and so perhaps a Stranger shall possess thy Goods; and if thou doest Marry, thou shalt have continual Vexations; her Dowry will be often cast into thy Dish, if she do bring Wealth with her. Again, if she complain, then her Kinsfolk will bend their Brows, and her Mother will speak her Pleasure by thee: And if thou Marriest only for fair Looks, yet thou may'st chance to go without them, when thou lookest for them: And if thou Marriest one that is Fruitful in bearing of Children, then will thy care be more encreased; for little



' doth the Father know what shall be  
 ' the end of his Children : And if she  
 ' be Barren, thou wilt loath her : And  
 ' if Honest thou wilt fear her Death ;  
 ' and if Unhonest, thou wilt be weary  
 ' of thy Life, for when thou hast her  
 ' thou must support her in all bad  
 ' Actions, and that will be such a per-  
 ' petual Burthen unto thee that thou  
 ' hadst even as good draw Water con-  
 ' tinually to fill a bottomless Tub.

A Gentleman on a time said to his  
 Friend, *I can help you to a good Marri-*  
*age for your Son ;* his Friend made him  
 this Answer, *My Son* (saith he) *shall*  
*stay till he have more wit :* The Gentle-  
 man replied again, saying, *If you mar-*  
*ry him not before he hath Wit, he will*  
*never Marry so long as he liveth :* For  
 a married Man is like unto one Arrest-  
 ed, and I think that many a Man  
 would fly up into Heaven, if this Ar-  
 rest of Marriage kept him not back.

It is said of one named *Demetrias*,  
 That he buried Three Wives, and yet  
 never wet one Handkerchief ; no, nor  
 shed

shed so much as one Tear : Also *Ulysses*,  
 he had a Dog which loved him well,  
 and when that Dog died, he wept  
 bitterly, but he never shed one Tear  
 when his Wife died. Wherefore if  
 thou marriest without Respect, but  
 only for bare Love, then thou wilt af-  
 terwards with sorrow say, *That there*  
*is more belongs to House-keeping than*  
*Four bare Legs in a Bed.*

A Man cannot live with his Hands  
 in his Bosom, nor buy Meat in the  
 Market for Honesty without Money :  
 Where there is nothing but bare  
 Walls, it is a fit House to breed Beg-  
 gars into the World ; yea, there are  
 many that think, when they are Mar-  
 ried, that they may live by Love ; but  
 if Wealth be wanting, hot Love will  
 soon be cold, and your hot Desires  
 will be soon quenched with the Smoak  
 of Poverty : To what end then should  
 we live in Love, seeing it is a Life  
 more to be feared than Death ? for all  
 thy Money wafts in Toys, and is spent  
 in Banqueting, and all thy Time in

Sighs and Sobs, to think upon the Trouble and Charge, which commonly cometh with a Wife ; for commonly Women are Proud without Profit, and that is a good Purgation for thy Purse ; and when thy Purse is light, then will thy Heart be heavy.

The Pride of a Woman is like the Dropfie ; for as Drink encreaseth the Drought of the one, even so Money enlargeth the Pride of the other : Thy Purse must be always open to feed her Fancy, and so thy Expences will be great, and yet perhaps thy getting small ; thy House must be stored with costly Stuff, and yet perhaps thy Servants starved for lack of Meat : Thou must discharge the Mercer's Book, and pay the Seamstress's Maid, for her Head must be continually alter'd to the New Mode, and her Gown of finer Wool than the Sheep beareth any : She must likewise have her Jewels and Patch-Box furnished ; especially if she be Beautiful ; for then commonly Beauty and Pride goeth  
together



together; and a Beautiful VVoman is for the most part costly, and no good Housewife; and if she be a good Housewife, then no Servant will abide her fierce Cruelty; and if she be Honest and Chast, then commonly she is Jealous.

A King's Crown and a fair VVoman is desired of many; but he that getteth either of them liveth in great Troubles and Hazard of his Life. He that getteth a fair VVoman is like unto a Prisoner loaden with Fetters of Gold; for thou shalt not so oft kiss the sweet Lips of thy beautiful VVife, as thou shalt be driven to fetch bitter Sighs from thy sorrowful Heart, in thinking of the Charge which cometh by her; for if thou deny her of such Toys as she stands in need of, and yet is desirous of them, then she will quickly shut thee out of the Doors of her Favour, and deny thee her Person, and shew her self as it were at a VVindow playing upon thee, not with small Shot, but with a cruel Tongue;



she will ring thee such a Peal, that one would think the Devil were come from Hell; saying, *I might have had those which would have maintained me like a Woman, whereas now I go like no Body; but I will be maintained if thou wert hang'd*: With such like words she will vex thee, blubbering forth abundance of dissembling Tears, (for VVomen do teach their Eyes to weep) for do but cross a VVoman, although it be never so little, she will straightway put Finger in the Eye and cry; then presently many a foolish Man will flatter her, and entreat her to be quiet; but that marrs all, for the more she is entreated she will pour forth the more abundance of deceitful Tears, and therefore no more to be pitied than to see a Goose go bare-foot; for as they have Tears to command, so have they VVords at VVill, and Oaths at pleasure; for they make as much of an Oath as a Merchant doth, which will forswear himself for the getting of a Penny. I never yet knew

aVVoman that would deny to swear in defence of her own Honesty, and always stand highly upon it, although she be ashamed to wear it in VVinter for fear of catching Cold, nor in Summer for Heat, for fear lest it may melt away.

Many will say, this which I write is true, and yet they cannot beware of the Devil, until they are plagued with his Dam; the little Lamb skips and leaps, till the Fox come, but then he quivers and shakes; the Bear dances at the stake, till the Dogs be upon his Back; and some Men never fear their Money, until they come into the Hands of Thieves; even so, some will never be warned, and therefore are not to be pitied, if they be harmed. What are VVomen, that makes thee so greedily to gape after them? Indeed some their Faces are Fairer and Beautifuller than others; some again stand highly upon their Fine Foot and Hand, or else all VVomen are alike; *Joan* is as good as my Lady; according to the Country-

Man's Proverb, who gave a great Summ of Money to lie with a Lady; and going homewards, he made grievous moan for his Money; and one being on the other side of the Hedge, heard him say, *That his Joan at home was as good as the Lady*: But whether this be true or no, I my self do not know, but you have it as I heard it.

If thou marriest a VVoman of evil Report, her discredit will be a spot in thy brow; thou canst not go in the Street with her without mocks, nor amongst thy Neighbours without frumps, and commonly the Fairest VVomen are soonest inticed to yield unto Vanity: He that hath a Fair VVife and a VVhetstone, every one will be whetting thereon: And a Castle is hard to keep, when it is assaulted by many; and Fair VVomen are commonly catched at: He that marrieth a Fair VVoman, every one will wish his Death to enjoy her; and if thou be never so Rich, yet but a Clown in Condition, hen will thy Fair Wife lose her Credit  
to

to please her Fancy ; for a Diamond hath not his grace but in Gold, no more hath a Fair Woman her full Commendations, but in the Ornament of her Bravery ; by which means there are divers Women, whose Beauty hath brought their Husbands into Poverty and Discredit, by their Pride and Whoredom. A Fair Woman commonly will go like a Peacock, and her Husband must go like a Woodcock.

That great Gyant *Panphymapho*, who had Bears waiting upon him like Dogs, and could make tame any wild Beasts, yet a wanton Woman he could never rule nor turn to his will.

*Solomon* was the wisest Prince that ever was ; yet he lusted after so many women, that they made him quickly forsake his God, which did always guide his steps so long as he lived godly.

And was not *David* the best beloved of God, and a mighty Prince ? yet for the Love of women, he purchased the displeasure of his God.



*Sampson* was the strongest Man that ever was, for every Lock of his Head was the Strength of another Man, yet by a Woman he was overcome ; he revealed his Strength to her, and payed his Life for his Folly.

Did not *Jezebel* for her wicked Lust cause her Husband's Blood to be given to Dogs ?

*Job's* Wife gave her Husband Counsel to blaspheme God and to curse him.

*Agamemnon's* Wife, for a small Injury that her Husband did her, she first committed Adultery, and afterwards consented to his Death.

Also the Wife of *Hercules*, she gave her Husband a poisoned Shirt, which was no sooner on his Back, but it did stick so fast, that when he would have plucked it off, it tore the Flesh with it.

If thou would'st avoid these Evils, thou must with *Ulysses* bind thy self to the Mast of the Ship, as he did, or else it would have cost him his Life ; for otherwise the *Syrenaean* Women would have enticed him into the Sea, if he had not so done. It

It is strange to see the mad Feats of Women ; for they will be now merry, then again sad ; now laugh, then weep, now sick, then presently whole ; all Things which like not them, are naught, and if it be never so bad, if it like them it is excellent.

Again, it is Death for Women to be denied the Thing which they demand, and yet they will despise Things given unasked.

When a Woman wanteth any thing, she will flatter and speak fair ; not much unlike the flattering Butcher, who gently claweth the Ox, when he intendeth to knock him on the Head : But the Thing being once obtained, and their Desires gained ; then they will begin to look Big, and answer so Stately, and speak so Scornfully, that one would imagine they would never seek Help nor crave Comfort at thy Hand any more : But a Woman is fitly compared to a Ship, which being never so well rigged, yet one thing or other is to be amended ; even so, give

a Woman all that she can demand to Day, yet she will be out of Reparation to morrow, and want one Thing or other.

Women are called Night-Crows, for that commonly in the Night, they will make Request for such Toys as cometh in their Heads in the Day. Women know their time to work their Craft; for in the Night, they will work a Man like Wax, and draw him like as the Adamant doth the Iron: And having once brought him to the bent of her Bow, then she makes her Request for a Gown of the newest Fashioned Silk; for a Petticoat of the finest sort, or for a Head of the newest fashion: Her Husband being overcome by her flattering Speech, partly he yieldeth to her Request although it be a Grief to him, for that he can hardly spare it out of his Stock; yet for quietness sake, he doth promise what she demandeth, partly because he would sleep quietly in his Bed. Again, every married Man knoweth this, That a  
 Woman

Woman will never be quiet, if her Mind be set upon a Thing, till she have it. Now, if thou drive her off with Delays, then her Forehead will be full of frowns, as if she threatned to make Clubs Trumps, and thou never a black Card in thy Hand ; for except a Woman have what she will, say what she list, and go where she please, otherwise thy House will be so full of Smoak, that thou canst not stand in it.

It is said, *That an old Dog and an hungry Flea bite sore* ; but in my Mind a froward Woman biteth more sorer ; and if thou go about to master a Woman, hoping to bring her to Humility ; there is no way to make her good with Stripes, except thou beat her to Death ; for do thou what thou wilt, yet a froward Woman in her frantick Mood will pull, hall, swear scratch, and tear all that stands in her way.

What wilt thou that I say more, Oh ! thou poor married Man ? If Women do not fear the Rain, yet here is a Shower



a coming, which will wet them to the Skin. A Woman which is fair in shew is foul in condition ; she is like unto a Glow-worm which is bright in the Hedge, and black in the Hand : In the greenest Grass lieth hid the greatest Serpent ; painted Pots commonly hold deadly Poison, and in the clearest water the ugliest Toad ; and the fairest Woman hath some filthiness in her : All is not Gold that glittereth : A smiling Countenance is no certain Testimonial of a merry Heart, nor costly Garments of a rich Purse. Men do not commend a Judge for that he weareth a Scarlet Gown, but for his just Dealing ; no more are VWomen to be esteemed of by the Ornament of their Bravery, but for their good Behaviour ; yet there is no River so clear, but there is some Dirt in the bottom. But many a Man in this Land, we need not go any farther for Examples, but here we may see many Fools in every Place snared in Womens Nets, after a little Familiarity and Acquaintance with them : I think

think if they were numbred, the number would pass infinite, if it were possible, which for the Love of Wantons have lost their Voyages at Sea, to their great Hindrances; and many others have never regarded the far Distance which they have been from their Country and Friends, until they had consumed their Substance; and then being ashamed to return home again in such bad sort, I mean by weeping Cross, and penniless Bench, many of them rather chuse to deserve *Newgate*, and so come to *Tyburn*, far contrary to the Expectation of their Friends and Parents, which had otherwise provided for them, if they had had Grace, or would have been Ruled.

C H A P.

## C H A P. II.

*Sheweth the Manner and Ways of such Women as live upon evil Report : It also sheweth, that the Beauty of Women hath been the bane of many a Man ; for it hath overcome valiant and strong Men, eloquent and subtil Men ; and in a Word, it hath overcome all Men, as by Examples following shall appear.*

**F**irst, that of Solomon, unto whom God gave singular Wit and Wisdom ; yet he loved so many VVomen, that he quite forgot his God, which always did guide his steps so long as he lived Godly, and ruled justly ; but after he had gluttred himself with VVomen then he could say, *Vanity of Vanities, all is but Vanity.* He also in many places of his Books of Proverbs, exclaimed most bitterly against lewd VVomen, calling them all that naught is, and also displayeth their Properties. And yet I cannot let Men go blameless,

blameless, although V Women go shameless, but I will touch them both : For if there were no Receivers, then there would not be so many Stealers ; if there were not so many Knaves, there would not be so many Whores ; for they hold both together, to bolster each others Villany : for always Birds of a Feather will flock together, hand in hand to bolster each others Villany. Men I say, may live without Women, but V Women cannot live without Men : For *Venus*, whose Beauty was excellent fair, yet when she needed a Man's Help, she took *Vulcan*, a club-footed Smith. And therefore if a Womans Face glitter, and her Gesture pierce the Marble Wall ; or if her Tongue be so smooth as Oil, and so soft as Silk, and her Words so sweet as Honey ; or if she were a very Ape for Wit, or a Bag of Gold for Wealth ; or if her Personage have stoln away all that Nature can afford, and if she be deck'd up in gorgeous Apparel, then a Thousand to one, but she will love to walk



walk where she may get Acquaintance, and Acquaintance bringeth Familiarity, and Familiarity setteth all Follies abroach ; and Twenty to One, that if a Woman love Gadding, but that she will pawn her Honesty to please her Fancy.

Man must be at all the cost, and yet live by the loss ; a Man must take all the Pains, and Women will spend all the Gains : A Man may watch and ward, fight and defend, till the ground, labour in the Vineyard ; and look what he getteth in Seven Years, a Woman will spread it abroad with a Fork in one Year, and yet little enough to serve her turn, but a great deal too little to get her Good-will : Nay, if thou give her never so much, and yet if thy Personage please not her Humour, then will I not give a Half-penny for her Honesty at the Year's end : For then her Breast will be the harbourer of an envious Heart, and her Heart the Store-house of poisoned Hatred : Her Head will devise Villany, and her Hands

Hands are ready to practise that which her Heart deviseth.

Then who can but say, That Women sprung from the Devil? whose Heads, Hands, Hearts, Minds, and Souls are Evil: For Women are called the Hook of all Evil, because Men are taken with them as a Fish is taken by the Hook: For Women have a Thousand ways to entice thee, and Ten thousand ways to deceive thee, and all such Fools as are Suiters unto them: Some they keep in Hand with Promises, and some they feed with Flattery, and some they delay with Dalliance, and some they please with Kisses: They lay out the folds of their Hair, to entangle Men in their Love; betwixt their Breasts is the Valley of Destruction, and in their Beds is Hell, Sorrow and Repentance. Eagles eat not Men till they are dead, but Women devour Men alive: For a Woman will pick thy Pocket, and empty thy Purse, laugh in thy Face, and cut thy Throat: They are ungrate-  
ful,

ful, perjured, full of fraud, flouting  
 and deceit, unconstant, waspish, toy-  
 ish, light, fullen, proud, discourteous  
 and cruel: And yet they were by God  
 created, and by Nature formed, and  
 therefore by Policy and Wisdom to be  
 avoided; for good Things abused, are  
 to be refused, or else for a Month's  
 Pleasure, she may hap to make thee go  
 stark-naked: She will give thee Roast-  
 meat, but she will beat thee with the  
 Spit: If thou hast Crowns in thy  
 Purse, she will be thy Hearts Gold,  
 until she leave thee not a whit of white  
 Money: They are like Summer Birds,  
 for they will abide no Storm, but flock  
 about thee in the Pride of thy Glory,  
 and flye from thee in the Storms of  
 Afflictions; for they aim more at thy  
 Wealth than at thy Person, and e-  
 steem more thy Money, than any  
 Man's vertuous Qualities: for they  
 esteem of a Man without Money, as a  
 Horse doth a fair Stable without Meat;  
 they are like Eagles, which always  
 flye where the Carrion is.

She

She will play the Horse-leech to suck away thy Wealth, but in the Winter of thy Misery she will fly away from thee: Not unlike a Swallow, which in the Summer harboureth her self under the Eaves of an House, and against Winter flyeth away, leaving nothing but Dirt behind her. *Solomon* saith, He that will suffer himself to be led away or take Delight in such Womens Company, is like a Fool which rejoiceth when he is led to the Stocks, *Prov.* 7.

*Hosea*, by Marriage with a lewd Woman, of light Behaviour, was brought into Idolatry, *Hos.* 1. *S. Paul* accounted Fornicators so odious, that we ought not to eat meat with them; he also sheweth, that Fornicators shall not inherit the Kingdom of Heaven, *1 Cor.* 6. 11.

And in the same Chapter, *S. Paul* excommunicateth Fornicators; but upon amendment he receiveth them again. Whoredom is punished with Death, *Deut.* 22. 21. and *Gen.* 38. 24. *Phineas* a Priest, thrust two Adulterers both the



the Man and Woman through the Belly with a Spear, *Numb.* 25.

God detesteth the Money, or Goods gotten by Whoredom, *Deut.* 23. 17, 18. Whores are called by divers Names, and the Properties of Whores, *Prov.* 7. 6. and 2. A Whore envieth an Honest Woman, *Esdras* 9. and 42. Whoremongers God will judge, *Heb.* 13. and 4. They shall have their Portion with the Wicked, in the Lake that burneth with Fire and Brimstone, *Rev.* 21. 8.

Only for the Sin of Whoredom God was sorry at the Heart, and repented that ever he made Man, *Gen.* 6. 6, 7.

S. Paul saith, to avoid Fornication every Man may take a Wife, *1 Cor.* 7. 2.

Therefore he which hath a Wife of his own, and yet goeth to another Woman, is like a rich Thief, who will steal when he hath no need.

There are Three ways to know a Whore; by her wanton Looks, by her Speech, and by her Gate, *Ecclesiasticus* 26. And in the same Chapter he saith,  
That

That we must not give our Strength unto Harlots : for Whores are the Evil of all Evils, and the Vanities of all Vanities ; they weaken the Strength of Man, and deprive the Body of its Beauty ; it furroweth the Brows, and maketh the Eyes dim, and a whorish Woman causeth the Fever and the Gout. And in a word, they are a great shortning to Man's Life : for although they seem to be so dainty as Sweetmeat, yet in Tryal, they are not so wholesome as sower Sawce ; they have Wit, but it is all in Craft ; if they love, it is vehemently ; but if they hate, it is deadly.

*Plato* saith, That Women are either Angels or Devils, and that they either love dearly, or hate bitterly ; for a Woman hath no mean in her Love, nor mercy in her hate ; no Pity in Revenge, nor Patience in her Anger : Therefore it is said, that there is nothing in the World, which both pleaseth and displeaseth a Man more than a Woman ; for a Woman most delighteth

eth a Man, and yet most deceiveth him: for as there is nothing more sweet unto a Man, than a Woman when she smileth; even so, there is nothing more odious than the fierce and angry Countenance of a Woman.

*Solomon* in the 20th. of *Eccles.* saith, That an angry Woman will foam at the Mouth like a Boar. If all this be true, as most true it is, why shouldst thou spend one Hour in the Praise of a Woman, as some Fools do? For some will brag of the Beauty of such a Maid, another will vaunt of the Bravery of such a Woman, that she goeth beyond all the Women in the Parish. Again, some study their fine Wits, how they may cunningly sooth Women; and with Logick, how to reason with them, and with Eloquence to perswade them: They are always tempering their Wits, as Fiddlers do their strings, who wrest them so high, that many times they stretch them beyond Time, Tune, and Season.

Again

Again, there are many that weary themselves, with dallying, playing, and sporting with Women, and yet they are never satisfied with the unsatiable desire of them: If with a Song thou wouldst be brought asleep or with a Dance be led to delight, then a fair Woman is fit for thy Diet; if thy Head be in her Lap, she will make thee believe, that thou art hard by God's Seat, when indeed thou art just at Hell Gate.

*Theodora*, a Monstrous Strumpet, on a time made her Brags to *Socrates*, of the great Haunt of lusty Gallants which came to her House; and furthermore she told him, That she could get away more of his Scholars from him, than he could of Hers from her. No marvel (quoth *Socrates*) for thy Ways seem pleasant and easie, and that is the Way Youth loves to walk in; but the Way that leadeth to a Vertuous Life, seemeth full of Brambles and Briars.



And to match with this, there is an History, that makes mention of Three Noble Courtezans, whose Names were *Lamia*, *Flora*, and *Lais*; *Lamia* and *Lais*, were *homo*, common to all Men; they would play at small Gain, rather than sit out: These Three Strumpets, during their Lifetime, were the beautifullest and richest of that Trade in the World, and had Three several Gifts, whereby they allured their Lovers to seek their Favours. The Engine wherewith *Lamia* entrapped her Lovers, proceeded from her Eyes; for by her smiling Countenance, and wanton Looks, she greatly enflamed all that beheld her. And *Flora* won her Lovers by her excellent Wit, and eloquent Tongue. And *Lais* enticed her Lovers by her sweet Singing and pleasant fingering of Instruments of Musick.

But now again to *Lamia*: King *Demetrius* gave but a glance of his Eyes suddenly upon her, and was taken presently

presently with her Net, and spent Eleven Talents of Silver upon her, which he had provided and appointed to pay his Soldiers; and furthermore, he quite forsook his own Wife, and never left the Company of this Strumpet, until Death took her from him; and after she was Dead, he made great moan for her Death; he also kissed and embraced her, and caused her to be buried under his Window, that so often as he did see her Grave, he might bewail her Death.

*Lais* likewise had a King, whose Name was *Pyrrhus*, which was her chief Friend, but yet he served but as it were for a Cloak; for he continued not very long with her in *Greece*, but went himself to the Wars in *Italy*; but in his Absence she was not only sought to, but obtained of many, and set down her Price, that before she would do her work, she would have her Money.

Now to *Flora*: She was a King's Daughter, her Parents died when she

was of the Age of Fifteen Years, and she was left as Rich as Beautiful, she had the Bridle of Liberty thrown on her Neck, so that she might run whither she would ; for she was without Controulment ; so that suddenly she determined to travel and see the Wars of *Africa*, where she made sale of both her Personage and Honour.

King *Menelaus* was the first that made Love unto her, as he was marching to the Wars of *Carthage*, and spent more Money upon her, than in conquering his Enemies.

But as she was of Noble Race, so it is said, that she never gave her self over to mean and petty Company, as the other two did ; but she had a scrole set over her Gate, the Tenor thereof was thus : *King, Prince, Emperor, or Bishop, enter this Place and Welcome.* Neither was this *Flora* so greedy of Gold, as the other two were, for on a time one of her familiar Friends asked her the Cause why she did not make Price of her Love ;

she

she made this Answer, ' I commit  
 ' my Body to none but Princes and  
 ' Noblemen, and I swear there was  
 ' never Man gave me so little, but I  
 ' had more than I would have asked,  
 ' or that I looked for: And further-  
 more, she said, That a Noble Wo-  
 ' man ought not to make Price of her  
 ' Love; all Things are at a certain  
 ' Rate, except Love, and that a Wo-  
 ' man of great Beauty should be so  
 ' much esteemed of, as she esteems of  
 ' her self. She died at the Age of  
 Forty Years, and the Wealth she left  
 behind her in *Rome*, was valued to  
 be so much, as would have built new  
 Walls round about the City, if there  
 had been no Walls at all.

Was not that Noble City of *Troy*  
 sacked and spoiled for the fair *Helena*?  
 and when it had cost many Mens  
 Lives and much Blood was shed,  
 and when they had got the Conquest,  
 they got but an Harlot. By this and  
 that which followeth, thou shalt see  
 the Power of Women, how it hath  
 C 3 been



been so great, and more prevailed in the Bewitching Mens Wits, and in overcoming their Senses, than all other Things whatsoever. It hath not only vanquished Kings and Cæsars, but it hath also surprized Cities and Countries; nay, What is it that a Woman cannot do, which knows her Power?

Therefore stay not alone in the Company of a Woman, trusting to thy own Chastity, except thou be more strong than *Sampson*, more wise than *Solomon*, or more Holy than *David*; for these and many more have been overcome by the sweet Enrichments of Women, as thou shalt read hereafter.

It is said, That the Gods themselves did change their Shapes, for the Love of such Women they lusted after. *Jupiter* he transformed himself into a Bull, *Neptune* into a Horse, and *Mercury* into a Goat.

*Aristippus* desired sweet Meat for his Belly, and a fair Woman for his Bed. But

But in my Mind, he that lays his Net to catch a fair Woman, he may chance to fall into the Sprindge which was laid for a Woodcock: Therefore I do admonish young Men, and advise old Men, and I counsel simple Men, and I warn all Men, that they fly a Wicked Woman, as from the Pestilence, or else she will make thee fly in the end.

*Aristotle*, for keeping Company with a Quean in *Athens*, was faine to run away, to save himself from Punishment, and yet he had dwelt there, and wrote many Books for the space of Thirty Years.

Again, *Sampson* and *Hercules*, for all their great Strength and Conquest of Gyants and Monsters, yet the one yielded his Club at *Dejanira's* Foot, and the other revealed his Strength to *Dalilah*, and paid his Life for his Folly.

The Sugred and Renowned Orators *Demosthenes* and *Hortensius*, the one came from *Athens* unto *Corinth*, to

compound and agree with *Lais* a common Strumpet, (as you heard before of her) and yet he had but one Night's Lodging with her. And the other was far in Love with another Bird of the same Cage, the which he could not obtain, nor yet could he conquer her Affection, until he had quite pined himself away, so that in a short time he had wasted himself to nothing.

*Plato*, for all his great Philosophy and Knowledge, kept Company with *Archenasse* when she was old, and forsaken of her Lovers: For she had given her self to many in her Youth, yet nevertheless *Plato* so loved her, that he wrote many Verses in Commendation of her.

Also *Socrates* for his Gravity and Wisdom is Renowned throughout all the World, yet he most dearly loved *Alphasie*, an old and over-worn Strumpet.

Love staid King *Antiochus* in *Calcidia* a whole Winter, for one Maid  
that

that he fancied there, to his great Hindrance.

Love staid King *Hannibal* in *Capua* a long Season, laying all other his necessary Affairs aside, the which was no small hindrance to him, for in the mean while his Enemies invaded a great part of his Country.

Likewise *Julius Cæsar*, he continued in *Alexandria*, a long Season, not for the Love of one, but he Lusted after many, to his great Infamy and Disgrace.

The great Captain *Holofernes*, whose sight made many Thousands to quake, yet he lost his Life, and was slain by a Woman.

Was not *Herod's* Love so great to a Woman that he caused *John Baptist* to lose his Head for her sake?

Wherefore to avoid the sight, many times is the best Razor to cut off the Occasion of the Evil which cometh by Women, for had not *Holofernes* seen the Beauty of *Judith*, and marked the fineness of her Foot, he



had not lost his Head by her. If *Herod* had not seen *Herodius's* Daughter dance, he had not so rashly granted her *Saint John Baptist's* Head. Had not *Eve* seen the Apple, and so was Tempted with the Beauty of the Serpent, who as our School-Men do write, that he shewed himself like a fair young Man; but had not she seen it, I say, she had not eaten thereof, to her own Grief and many more. By sight the Wife of *Potiphar* was moved to Lust after her Servant *Joseph*. It is said of *Semiramis* of *Babylon*, that after her Husband's Death, she waxed so unsatiable in carnal Lust, that Two Men at one time could not satisfy her Desire, and so by her unsatiableness, at length all *Persia* grew full of Whores.

And likewise of one *Venus* a Strumpet in *Cyprus*, it is supposed, that by her Fame and ill Life, she caused all *Cyprus* at length to be full of Queans.

And of one fair *Rhodophe* in *Egypt*, who was the first noted Woman in  
 that

that Country, but at length all the whole Country became full of Strumpets.

Is it not strange, that the Seed of one Man should breed such Woes unto all Men ?

One said to his Friend, Come let us go see a pretty Wench. The other made this Answer, I have, said he, shaken such Fetters from my Heels, and I will never go where I know I shall repent afterwards. But yet happily some may say unto me; if thou shouldest refuse the Company, or the Courtesie of a Woman, then she would account thee a soft-spirited Fool, and a Clown.

But alas ! fond Fool, wilt thou more regard their Babble than thine own Bliss ? Or esteem more their Frumps, than thine own Welfare ? Dost thou not know, that Women always strive against Wisdom, altho' many times it be their utter overthrow ? Like the Bee, which is often hurt with her own Honey, even so Women are often plagued

plagued with their own conceit, weighing down Love with discourtesie, giving them a Weed, which presents them with Flowers; as their catching in Jest, and their keeping in Earnest; and yet she thinks she keeps her self Blameless, and in all ill Vices she would go Nameless; but if she carry it never so clean, yet in the end she will be accounted but a cunning catching Quean. And yet she will swear that she will thrive, as long as she can find one Man alive, for she thinks to do all her Knavery invisibly: She will have a Fig-leaf to cover her Shame; but when the Fig-leaf is dry and withered, it doth shew her Nakedness to the World. For take away their painted Cloaths, and then they look like ragged Walls; take away their Jewels, and they look ruggedly, their Heads & other Ornaments, and they are simple to behold; the Hair untruss, they look wildly: And yet there are many which lay their Nets to catch a pretty Woman: But  
 he

he which getteth such a Prize, gains nothing by his Adventure, but Shame to the Body, and danger to the Soul; for the heat of the young Blood of these Wantons, leads many unto Destruction, for this World's Pleasure: It enchants your Minds, and enfeebleth your Bodies with Diseases; it also scandalizeth your good Names: But most of all, it endangereth your Souls. How can it otherwise chuse, when Lust and Uncleanneſs continually keep them Company, Gluttony and Sloth ſerveth them at the Table, Pride and Vain-glory Apparelleth them? But theſe Servants will wax weary of their Service, and in the end they have no other Servants to attend them, but only Shame, Grief, and Repentance: But then, oh! then, you will ſay, when it is too late, Oh, would to God that we had been careful of True Glorious Modeſty, and leſs cunning to keep Wantons Company: Oh therefore remember, and think before-hand, that every Sweet hath



hath its Sowre ; then buy not with a Drop of Honey a Gallon of Gall. Do not think that this World's Pleasure will pass away with a trifle ; and that no sooner done but presently forgotten : No, no, answer your selves, that the Punishment remaineth eternally ; and therefore better it were to be an addle Egg, than an ill Bird : For we are not born to live at Pleasure, but to take Pains and to labour for the good of our Country ; yet so Deceitful is the present Sweetness, that we never remember the following Sowre. For Youth is too too easily won and overcome with the World's Vanities : Oh too soon, (I say) is Youth in the Blossoms devoured with the Catterpillers of foul Lust and lascivious Desires. The black Fiend of Hell, by this inticing sweet Sin of Lust, draws many young Wits to Confusion : For in time it draws out the Hearts Blood of your good Names, and that being once lost, is never gotten again.

Again,

Again, Lust causeth you to do such  
 foul Deeds, which makes your Fore-  
 heads for ever afterwards seem spot-  
 ted and Black with Shame and ever-  
 lasting Infamy, by which means your  
 Graves after Death are closed up with  
 Time's Scandal. And yet Women  
 are easily wooed, and soon won, got  
 with an Apple, and lost with a Paring,  
 Young Wits are soon corrupted, Wo-  
 mens bright Beauties breed curious  
 Thoughts, and golden Gifts easily o-  
 vercome wanton Desires, with chang-  
 ing Modesty into Pastimes of Vani-  
 ty, and being once Delighted therein,  
 continue in the same without Repen-  
 tance, you are only the Peoples Won-  
 der, and Misfortune's Bandyng-ball,  
 tost up and down the World with  
 woe upon woe; yea, Ten thousand  
 woes will be galloping hard at your  
 Heels, and pursue you wheresoever  
 you go: For those of ill Report can-  
 not long stay in one place, but rove  
 and wander about the World, and yet  
 ever unfortunate, prospering in no-  
 thing

nothing, forsaken and cast out of all civil Companies, still in fear, lest Authority with the Sword of Justice bar them of Liberty. Lo, thus your Lives are despised, walking like Night-Owls in misery, and no comfort shall be your Friend, but only Repentance coming too late, and over-dear bought. A Pennance and Punishment due to all such hated Creatures as these are.

Therefore believe all you unmarried Wantons, and in believing grieve, that you have thus unluckily made your Selves neither Maids, Widows, nor Wives, but more vile than filthy Channel dirt, fit to be swept out of the Heart and Suburbs of your Country. O then suffer not this World's Pleasure to take from you the good Thoughts of an honest Life : But down, down upon your Knees you earthly Serpents, and wash away your black Sin, with the Crystal Tears of true Sorrow and Repentance; so that when you wander from this enticing World, you may be washed and  
cleansed

cleansed from this foul Leprosie of Nature.

Lo, thus in remorse of mind, my Tongue hath uttered to the Wantons of the VWorld, the abundance of my Heart's Grief, which I have perceived by the unseemly Behaviour of unconstant, both Men and VWomen; yet Men for the most part are touched with one Fault, which is drinking too much; but it's said of VWomen, That they have Two Faults, that is they can neither say well, nor yet do well.

For commonly Women are the most part of the Forenoon Painting themselves, and Frizling their Hairs, and prying in their Glasse like Apes, to Prank up themselves in their Finery, like Puppets; or like the Spider, which VVeaves a fine VWeb to hang a Fly: Amongst Men she is accounted a Slut, which goeth not in her Silks; therefore if thou wilt please thy Lady, thou must like and love, sue and serve; and in spending thou must lay on a Load;



Load ; for they must have maintenance, howsoever thou get it, by hook or by crook out of *Judas's* Bags, or the Devil's Budget ; thou must spare neither Lands nor Living, Silver nor Gold.

For Women will count thee a Niggard, if thou be not Prodigal ; and Coward, if thou be not Ventrours : for they count none Valiant, except they be Desperate ; if Silent, a Sot ; if full of Words, a Fool ; judging all to be Clowns, which be not Courtiers. If thou be cleanly in Apparel, they will term thee Proud ; if mean in Apparel, a Sloven ; if Tall, a May-Pole ; if Short, a Dwarf ; for they have ripe Wits and ready Tongues ; and if they get an Inch they will claim an Ell ; she will take thee about the Neck with one hand, but the other shall be diving into thy Pocket, and if thou take her in that manner, then it was but in jest ; but many times they take it in jest, and (if they be not spied) keep it in earnest : But if thy  
Pockets

Pockets grow empty, and thy Revenues will not hold out longer, to maintain her Pomp, and Bravery, then she presently leaves to make much of thy Person, and will not stick to say unto thee, that she could have bestowed her Love on such a one, as would have maintained her like a Woman; so by this means they Weave the Web of their own Woe, and Spin the Thread of their own Thralldom; if they lack, they will lack at the last, for they will cut it out of the whole Cloath, so long as the Piece will hold out.

Is not the Bee hived for his Honey, the Sheep sheared for his Fleece, the Ox's neckwrought for his Master's profit, the Fowl plucked for Feathers, the Tree grafted to bring forth Fruit, and the Earth laboured to bring forth Corn? But what labour or cost thou bestowest on a Woman, is cast away, for she will yield thee no Profit at all: For when thou hast done all, and given them all that they can demand, yet

yet thou shalt be as well Rewarded as those Men were whom *Æsop* hired for Three half-pence a Day to recite his Fables.

These Things being wisely considered, then what Fool art thou to blind thy self in their bold Behaviour, and bow at their Becks, and come at their Calls, and sells Lands to make them swim in their Silks, and set in their Jewels, making *Gill* a Gentlewoman, insomuch, that she careth not a Penny for the finest, nor a Fig for the proudest; she is as good as the best, although she have no more Honesty than hardly to serve her own turn, suffering every Man's Finger as deep in the Dish, as thine are in the Platter, and every Man to angle where thou castest thy hook, holding up to all that come; not much unlike a Barber's Chair, that so soon as one Knave is out, another is in; a common Hackney for every one that will ride, a Boat for every one to row in: Now if thy Wealth do begin to fail, then she biddeth

biddeth thee farewell, and gives thee the *Adieu* in the Devils Name : Not much unlike the knavish Porters in *Bristol*, who cry a new Master, a new, and hang up the old. If the matter be so plain, then consider this, that the House where such a one keepeth her residence, is more odious with slander, than Carrion doth infect the Air with stinks ; let them Flatter how they will, there is no Love in them, but from the Teeth outward. I blaze their Properties the plainer, and give thee the stronger Reasons, because I would have thee loath the alluring Trains of such deceitful and lascivious Women ; altho' she make great Protestations of Love, and thereto bindeth her self with most damnable Oaths, then believe her least of all, for there is no more hold in her Oaths, nor in her Love, than is certainty of a fair Day in *April*, altho it look never so clear, yet it may turn to be foul. I have seen a Courtezan thus pictured out.

First,



First, A fair young Man Blind, and in his Arms a beautiful Woman, with one Hand in his Pocket, shewing her Theft, and a Knife in the other Hand to cut his Throat.

Now peradventure thou may'st say to that, thou dost not know one Woman from another without some Trial, because all Women are in shape alike; for the sowre Crab is like the sweet Pippin. True it is, the Raven is a Bird, and the Swan is but a Bird: Even so many Women are in shape Angels, but in Qualities Devils, painted Coffins, with rotten Bones. The Ostridge carrieth fair Feathers but rank Flesh. The Herb *Moly* carrieth a Flower as White as Snow, but a Root as Black as Ink.

Altho' Women are Beautiful, shewing Pity, yet their Hearts are Black, swelling with Mischief; not much unlike unto old Trees, whose outward Leaves are fair and green, and yet the Body rotten: If thou haunt their Houses, thou wilt be enamoured; and if  
thou

thou do but hearken to these *Syrens*, thou wilt be Incharmed, for they will Allure thee with amorous Glances of Lust, and yet kill thee with bitter Looks of Hate; they have Dimples in their Cheek to deceive thee, and wrinkles in their Brows to betray thee: They have Eyes to entice, Smiles to flatter, Embracements to provoke, Beckons to recal, Lips to enchant, Kisses to enflame, Tears to excuse themselves.

If God had not made them only to be a plague to Man, he would never have called them necessary evils; and what are they better? For what do they either get or gain, save or keep? Nay, they do rather spend and consume all that which a Man painfully getteth: A Man must be at all the cost, and yet live by the loss.

It is very easie for him which never experienced himself in that vain Pleasure, or repenting Pleasure, chuse you whether, I mean the accompanying of lewd Women, but such as are exercised

sed and experimented in that kind of Drudgery ; they I say, have a continual desire, and Temptation is ready at hand : Therefore take heed at the first, suffer not thy self to be led away into lustful Folly ; for it is more easie for a young Man or Maid to forbear carnal Act, than it is for a Widow ; and yet more easie for a Widow, than for her that is Married, and hath her Husband wanting ; then take heed at the first, for there is nothing gotten by Women, but Repentance.

For Women are like a Bay Tree, which is ever Green, but without Fruit ; or like the unprofitable Thorn, which beareth as fine a Blossom as the Apple : This is nothing, but to tell thee, that thou must not judge of Gold by the Colour, nor of Womens Qualities by their Faces, nor by their Speeches, for they have delicate Tongues, which will ravish and tickle the itching Ears of Giddy-headed young Men, so foolish, that they think themselves happy, if they can but kiss  
the

the Daisie whereon their Love did tread : who if she frown, then he descends presently into Hell ; but if she smile, then he is carried with Wings up into Heaven : There is an old Saying, *That when a Dog wags his Tail, he loves his Master.*

Some think that if a Woman smile on them, she is presently over head and ears in Love: one must wear her Glove, another her Garter, another her Colours of delight, and another shall spend and live on the Spoil which she getteth from all the rest: Then if thou wilt give thy Body to the Chirurgeon, and thy Soul to the Devil, such Women are fit for thy Diet. Many Creatures of every kind resemble Women in Condition; for some Horse, an unskilful Rider can hardly order; and some again, in despite of the best Rider that is, will have a Jaddish Trick: some Hawk, altho' she be ill served, yet will sit quiet; and some, if never so well served, yet will continually fly

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at Check. Again, some Hounds by no means will forsake their Undertaken Game; and some again, in despite of the Huntsmen, will continually run at random; and some Men will steal, if their Hands were bound behind them, and some again, will rather starve than steal: even so some Women will not be won with Seven Years loving, and some again, will offend with an Hours Liberty.

Therefore if thou study a Thousand Years, thou shalt find a Woman nothing else but a Contrary unto Man; nay, if thou continue with her an Hundred Years, thou shalt find in her new Fancies, and contrary Sorts of Behaviour; therefore, if all the World were Paper, and all the Sea Ink, and all the Trees and Plants were Pens, and every Man in the World were a Writer, yet were they not able with all their labour and cunning, to set down all the crafty Deceits of Women.

Now

Now methinks I hear some of you say, That young Wits are soon corrupted, and that Womens bright Beauty breedeth various Thoughts in Men, also Golden Gifts easily overcome wanton Womens Desires, and thereby make them become *Venus's* Darlings, quite changing Customs of Modesty into Passions of Vanity, wherein once delighted, they continue in the same without Repentance or Sorrow. But alas! you lascivious Dames, these lewd Conditions of yours will speedily bring all your Joys to Sorrow.

D 2

CHAP.

Now

## C H A P. III.

*Sheweth a Remedy against Love ; also many Reasons not to be too hasty in the Choice of a Wife. But if no Remedy be, but thou wilt marry, then how to chuse a Wife ; with a Commendation of the Good, Vertuous, and Honest Women.*

**B**E not too hasty to Marry ; for doubtless if thou marry in hast, thou shalt repent by leisure. For there are many Troubles which come galloping at the Heels of a Woman, which many young Men before-hand do not think of. The World is not all made of Oatmeal ; nor all is not Gold that glitters, nor a smiling Countenance is no certain Testimonial of a merry Heart, nor the way to Heaven is not strewed with Rushes ; no more is the Cradle of Ease in a Woman's Lap. If thou wert a Servant or in Bondage before, yet  
when

when thou Marriest, thy toil is never the nearer ended, but even then and not before, thou changest thy Golden Life which thou didst lead before in respect of the married, for a drop of Honey, which quickly turneth to be as bitter as Wormwood. And therefore, far better it were to have two Ploughs going, than one Cradle; and better a Barn filled, than a Bed; therefore, cut off the Occasion which may any way bring thee into Fools Paradise. Then first and above all, shun Idleness; for Idleness is the beginner and maintainer of Love: Therefore, apply thy self about some Affairs, or be occupied about some Business; for so long as thy Mind or thy Body is in labour, the Love of Women is not remembered, nor Lust ever thought upon; but if thou spend thy time idly among Women, thou art like unto him which playeth with the Bee, who may sooner feel of her Sting than taste of her Honey: He that toucheth Pitch may



be defiled therewith : Roses unadvisedly gathered, prick our Fingers; Bees ungently handled, sting our Faces; and yet the one is pleasant, and the other is profitable. And if thou be in Company of Women, the Devil himself hath not more Illusions to get Men into his Net, than Women have Devices and Inventions to allure Men into their Love : And if thou suffer thy self once to be led into Fools Paradise, (that is to say) the Bed or Closet wherein a Women is, (then I say) thou art like a Bird snared in a Lime-Bush, which the more she striveth, the faster she is. It is impossible to fall among Stones, and not be hurt; or amongst Nettles, and not be stung: A Man cannot carry Fire in his Bosom, and not burn his cloathing; no more can a Man live in Love, but it is a Life as wearisome as Hell; and he that marrieth a Wife, matcheth himself unto many Troubles: If thou Marriest a still and quiet Woman, it will seem to thee, that thou ridest but  
an

an ambling Horse to Hell; but if with  
 one that is froward and unquiet, then  
 thou wert as good ride a trotting  
 Horse to the Devil. Herein I will not  
 be my own Carver, but I prefer you  
 to the Judgment of those which have  
 seen the Troubles, and felt the Tor-  
 ments; for none are better able to  
 judge of Womens Qualities, than those  
 which have them; none feels the hard-  
 nels of the Flint, but he that strikes  
 it; none knows where the Shoe  
 pincheth, but he that wears it. It is  
 said, that a Man should eat a Bushel  
 of Salt with one which he means to  
 make his Friend, before he put any  
 great Confidence or Trust in him:  
 And if thou be so long in choosing a  
 Friend, in my mind thou hast need to  
 eat two Bushels of Salt with a Wo-  
 man, before thou make her thy Wife;  
 or otherwise, before thou hadst eaten  
 one Bushel with her, thou shalt taste of  
 Ten Quarters of Sorrow; and for  
 every Dram of Pleasure, an Ounce of  
 Pain; and for every Pint of Honey,

a Gallon of Gall ; and for every Inch of Mirth, an Ell of Moan. In the beginning, a Womans Love seemeth delightful, but endeth with Destruction ; therefore, he that trusteth to the Love of a Woman, shall be as sure as he that hangeth by a Leaf of a Tree in the latter end of Summer : and yet there is a great difference betwixt the standing Pool, and the running Stream, altho' they are both Waters.

Therefore, of two Evils chuse the least, and avoid the greatest. But my meaning is not here to advise thee to chuse the least Woman ; for the little Women are as unhappy as the greatest ; for tho' their Statures be little, yet their Hearts are Big ; then speak fair to all, but trust none ; and say with *Diogenes*, It is too soon for a young Man to marry, and too late for old Men. One asked a Philosopher, what the Life of a married Man was ? He answered, *Misery* : And what is his Felicity ? *Misery* : For he still lingers in hope of farther Joy : And what

what is his end? and he still answered, *Misery.*

There are six kinds of Women that thou should'st take heed thou match not thy self to any one of them; that is to say, good nor bad, fair nor foul, rich nor poor. For if thou marriest one that is good, thou mayst quickly spoil her with too much making of her: For when Provender pricks a Woman, then she will grow knavish; and if bad, then thou must support her in all her bad Actions, and that will be so wearisom unto thee, that thou hadst as good draw water continually to fill a bottomless Tub: If she be fair, then thou must do nothing else but watch her; and if she be foul and loathsome, who can abide her? If she be rich, then thou must forbear her because of her Wealth: And if she be poor, then thou must needs maintain her.

For if a Woman be never so rich in Dowry, happy by her good Name, beautiful of Body, sober of Countenance,



nance, eloquent in Speech, and adorned with Vertue; yet they have one ill Quality or other, which overthroweth all the other : Like unto that Cow which giveth great store of Milk, and presently striketh it down with her Foot ; such a Cow is as much to be blamed for the Loss, as to be commended for the Gift : Or like as when Men talk of such a Man, or such a Man, he is an excellent good Workman, or he is a good Chirurgeon, or a good Physician, or he is a pretty Fellow of his Hands, but yet they conclude with this Word, but it is pity he hath one Fault, which commonly in some Men is Drunkenness : Then I say, if he were endued with all the former Qualities, yet they cannot gain him so much Credit to counterpoise the Discredit that cometh thereby.

It is said of Men, That they have but one Fault ; but of Women it is said, That they have two Faults, that is to say, They can neither say well,  
nor

nor do well. There is a Saying that goes thus, That things far fetcht, and dear bought, are of us most dearly beloved : The like may be said of Women, altho' many of them are not far fetch'd, yet they are dear bought, yea, and so dear, that many a Man curseth his hard Pennyworth, and banns his own Heart. For the Pleasure of the fairest VWoman in the VWorld lasteth but a Honey-moon; that is, while a Man hath glutted his Affections, and reaped the first Fruit; his Pleasure being past, Sorrow and Repentance remaineth still with him.

Therefore to make thee the stronger to strive against these tame Serpents, thou shalt have more strings to thy Bow than one; it is safe riding at two Anchors : Always look before thou leap, lest thy shins thou chance to break. Now the fire is kindled, let us burn the other Faggot, and so to our Matter again.

If a Woman be never so comely, think her a Counterfeit; never so strait, think her crooked; if she be well set, call her a boss; slender, hazel twig; if brown, think her as black as a Crow; if well coloured, a painted VVall; if sad, or shamefac'd, then think her a Clown; if merry and pleasant, then she is the liker to be a Wanton. But if thou be such a Fool that thou wilt spend thy Time and Treasure, the one to the love of Women, and the other to delight them, in my mind thou resemblest the simple *Indians*, who Apparell themselves most richly when they go to be burned.

But what should I say; some would not give their Bable for the Tower of *London*. He that hath sailed at Sea, hath seen the Dangers, and he that is married can tell of his own VVoe; but he that was never burnt, will never dread the Fire. Some will go to Dice, although they see others lose their Money at play; and some will  
marry,

marry, altho' they beg together. Is it not strange that Men should be so foolish to doat on Women, who differ so far in Nature from Men? for a Man delights in Arms, and in hearing the ratling Drums; but a Woman loves to hear sweet Musick, on the Lute, Cittern, or Bandore; a Man rejoiceth to march among the murdered Carcasses, but a Woman to dance on a silken Carpet; a Man loves to hear the threatning of the Prince's Enemies, but a Woman weeps when she hears the Wars; a Man loves to lie on the cold Grass, but a Woman must be wrapt in warm Mantles; a Man triumphs at Wars, but a Woman rejoiceth more at Peace.

If a Man talk of any kind of Beast or Fowl, presently the Nature is known: As for Example, The Lions are all strong and hardy, the Hares are all fearful and cowardly, the Doves are all simple, and so of all Beasts and Fowls the like; I mean, few or none swerving from his kind; but



But Women have more contrary sorts of Behaviour than there be Women ; and therefore impossible for a Man to know all, no nor one part of Womens Qualities, all the days of his Life.

Some with sweet Words undermine their Husbands, as *Delilah* did *Sampson* ; and some with chiding and brawling are made weary of the World, as *Socrates* and others. *Socrates*, when his Wife did chide and brawl, would go out of the House till all were quiet again ; but because he would not scold with her again, it grieved her the more ; for on a time she watched his going out, and threw a Chamber-Pot out at a Window on his head. *Ha, ha !* quoth he, *I thought after all this Thunder there would come Rain.*

There is an History maketh mention of one named *Annynius*, who invited a Friend of his to go home with him to Supper, but when he came home, he found his Wife chiding and brawling with her Maidens, whereat

whereat his Guest was very much discontented. *Annynius* turning to him, said, *Good Lord! how impatient art thou? I have suffered her these twenty Tears, and canst not thou abide her two hours?* By which means he caused his Wife to leave chiding, and laughed out the matter.

There is no Woman but either she hath a long Tongue, or a longing Tooth, and they are two ill Neighbours, if they dwell together; for the one will lighten the Purse, if it be still pleased; and the other will waken thee from thy sleep, if it be not charmed. Is it not strange of what kind of Metal a Woman's Tongue is made, that neither Correction can chasten, nor fair Means quiet? For there is a kind of Venom in it, that neither by fair means nor foul they are to be ruled. All Beasts by Man are made tame, but a Woman's Tongue will never be tame; it is but a small thing and seldom seen, but is often heard, to the *Terror and Utter Confusion of many a Man.* There-

Therefore, as a sharp Bit curbs a froward Horse, even so a curst VVoman must be roughly used ; but if VVomen could hold their Tongues, the many times Men would hold their Hands. As the best Metal'd Blade is mixed with Iron, even so the best VVoman that is, is not free from Faults, the goodliest Gardens are not free from VVeeds ; no more is the best, nor fairest VVoman from ill Deeds.

*He that useth Truth to tell,  
May blamed be, though he say well.  
If thou be young, marry not yet :  
If thou be old, thou wilt have more Wit,  
For young mens Wives will not be taught ;  
And old Mens Wives are good for naught ;  
And he that for a Woman strives by Law,  
Shall strive like a Coxcomb, and prove  
but a Daw ; (cost,  
Then buy thou not that with over much  
The thing which yields but labour lost.*

Divers Beasts and Fowls by Nature  
have more Strength in one part of the  
Body

Body than the other ; as the Eagle in the Beak, the Unicorn in the Horn, the Bull in the Head, the Bear in the Arms, the Horse in the Breast, the Dog in his Teeth, the Serpent in his Tail, but a VVomans chief Strength is in her Tongue. The Serpent hath not so much Venom in his Tail, as she hath in her Tongue ; and as the Serpent never leaveth hissing and stinging, and seeking to do mischief ; even so, some VVomen are never well, except they be casting out Venom with their Tongues, to the hurt of their Husbands, or of their Neighbours. Therefore, he that will disclose his Secrets to a VVoman, is worthy to have his Hair cut with *Sampson* : For, if thou unfoldest any thing of a Secret unto a VVoman, the more thou chargest her to keep it close, the more she will seem as it were to be with Child, till she have revealed it amongst her Gossips ; yet if one should make a doubt of her Secrefie, she would seem angry, and say, *I am no such light*  
*Huswife*



*Huswife of my Tongue, as they whose secrets lie at their Tongues ends, which flies abroad so soon as they open their Mouths; therefore, fear not to disclose your Secrets to me, for I was never touched with any strain of my Tongue in my Life.* Nay, she will not stick to swear, that she will tread it under Foot, or bury it under a Stone; yet for all this, believe her not; for every Woman hath one special Gossip at the Feast, which she doth love and affect above all the rest, and unto her she runneth with all the Secrets she knoweth.

There is a History maketh mention of one *Lyas*, whom King *Amasis* commanded to go into the Market, and to buy the best and profitablest Meat he could get; and he bought nothing but Tongues: the King asked him why he bought no other Meat; who made this Answer, *I was commanded to buy the best Meat, and from the Tongue come many good and profitable Speeches.* Then the King sent him again, and  
bad

bad him buy the worst and unprofitablest Meat, and he likewise bought nothing but Tongues. The King again asked him the Reason: From nothing (saith he) cometh worse Venom than from the Tongue, and such Tongues most Women have.

*Roman Histories* make mention of one of the chief Governours of *Rome*, that had a Son whose Name was *Papirius*, whose Father took him with him to the Council House, that thereby he might learn Wisdom; wishing withal to keep their Secrets. His Mother was divers times asking of the Boy what they did at the Council-House; and what the cause was of their meeting: On a time young *Papirius* fearing to displease his Father, and hoping to satisfy his Mother, told her this: *Mother* (said he) *there is hard Hold among them about making of a Law, That every Man shall have two Wives, or every Woman Two Husbands; and so far as I can perceive, it is likely to be concluded upon, that every Man shall have Two Wives.* The

The next day, when he and his Father were gone to the Council-House, she bestirred her self, and got most of the chief Women of the City together, and told them what a Law was like to be made, if it were not prevented; and so to the Council House, they went a great flock of them: But when they came in, the Governours were all amazed, and asked the cause of their coming. And one of the Women having leave to speak, said thus: 'VWhereas you are about to  
 ' make a Law, that every Man shall  
 ' have two VVives, consider with  
 ' your selves, what unquietness and  
 ' strife thereby will arise; but (said she) ' It were better that one VVoman  
 ' might have Two Husbands, that if  
 ' one were on Business abroad, the  
 ' other might be at home. Now when the Governours heard this Speech, they marvelled whereupon it should arise: Then young *Papirius* requested that he might speak, who presently resolved them the Cause of the  
 VVomens

VVomens coming; so they greatly commended the Boy, and laughed the VVomen to scorn.

Here thou may'st perceive by a Taste, what VVine is in the Butt; but if the Dragon's Head be full of Poison, what Venom then (thinkest thou) lurketh in the Tail? All this is but to tell thee of the Doubts and Dangers that come by Marriage; yet I would not have all to fear to lie in the Grass, because a Snake lieth there, nor all Men fear to go to Sea, because some are drowned at Sea; neither do I warn all Men to fear to go to their Beds, because many Die in their Beds. Then marry a God's Name, but again, and again, take heed of the Choice of thy VVife.

Marry not for Beauty without Vertue, nor choose for Riches without good Conditions. *Solomon* amongst many other Notable Sentences fit for this purpose, saith, *That a fair Woman without discreet Manners, is like a Gold Ring in a Swine's Snout.* And if thou  
mar-



marriest for Wealth, then thy Wife many times will cast in thy Dish, saying, *That of a Beggar she made thee a Man.* Again, if thou marriest for Beauty, and above thy Calling, thou must not only bear with thy Wife's Folly, but with many unhappy Words; for she will say, She was Blind in fancying thee, for she might have had Captain such-a-one, or this Gentleman, or that; so that thou shalt never need to crave a foul Word at her Hand in Seven Years, for thou shalt have enough without asking; besides, I fear thou wilt be better headed than wedded, for she will make thee wear an Ox-Feather in thy Cap; yet he which hath a fair Wife will adventure on a Thousand Injuries, only in hope to keep her in the State of an Honest Woman; but if she be ill given, do what thou canst, break thy Heart and bend thy Study never so much, yet all will not serve, thou may'st let her go all Hours in the Night, she will never meet with

a worse than her self, except she meet with the Devil himself.

Therefore, yet once more I advise thee in the Choice of thy Wife, to have a special regard to her Qualities and Conditions, before thou shake hands or jump a Match with her: Also inquire and mark the Life and Conversation of her Parents; let the old Proverbs put thee in mind hereof, *That an ill Bird layeth an ill Egg; The Cat will after her Kind; An ill Tree cannot bring forth good Fruit; The young Cub groweth crafty like the Dam; The young Cock croweth as the old: and it is a very rare matter to see Children tread out of the Paths of their Parents.* He that cometh into a Fair to buy an Horse, will pry into every part, to see whether he be sound of Wind and Limb, without crack or flaw, and whether his breeding were in a hard Soil, or whether he be well placed; and likewise he will have a care that his Horse shall have all outward Marks which betokeneth a good Horse; yet  
with

with all the Cunning he hath, he may be deceived; but if he prove a Jade, he may put him away at the next Fair.

But if in choice of thy VVife thou be deceived, as many Men are, thou must stand to thy VVord, which thou madeft before all the whole Parifh, which was, *to take her for better for worfe*: For there is no refusing: she will stick to thee as close as a Saddle to a Horse's Back, and if she be forwardly given, then she will vex thee Night and Day.

Amongst the quietest Couples that are, yet Household jars will arise, but yet such Quarrels which happen in the Day, are often qualified with Kisses in the Night; but if it be not so ended, their Strife will go forward like the Carriage which is drawn between two Horses Tail to Tail, and if she cannot avenge her self with her Tongue, or with her Hands, nor with conveying the Goods, yet she will pay thee home privately; for if thou strike with thy Sword, she will strike with the

the Scabbard. Choose not the Rapier by its ringing, nor thy Wife by her singing; for if thou doest, thou may'st be very well deceived in both; for thy Rapier may prove a Jade, and thy Wife but little better.

Now, if thou ask me, how thou should'st chuse thy Wife: I answer, *Thou hast the whole World to make choice, and yet thou mayest be deceived.* An ancient Father being asked by a young Man, how he should choose a Wife: he answered him thus, *When thou seest a flock of Maidens together, Hoodwink thy self fast, and run amongst them, and look which thou catchest, let her be thy Wife.* The young Man told him, *That if he went Blindfolded he might be deceived: And so thou mayest* (quoth the old Man) *if thy Eyes were open: for in the chorde of thy Wife, thou must not trust thine own Eyes, for they will deceive thee, and be the cause of thy Woe: For she may seem good whose Wasse is like a Ward, or she which hath a Spider-fingered Hand:*



or she which on her Tip-toes still doth stand, and reads but in a Golden Book, nor will be caught but with a Golden Hook; or such a one that can stroak a Beard, or look a Head, and of every Flea make her self afraid; if one had a Spring, such a Wench would make him a Beggar, if he were half a King; then this is no Bargain for thee. But heark a little farther; the best time for a young Man to Marry, is at the Age of Twenty five, and then to take a Wife of the Age of Seventeen Years, or thereabout, rather a Maid than a Widow; for the Widow is framed to the Conditions of another Man, and can hardly be altered, so that thy Pains will be Double: For thou must unlearn a Widow, and make her forget and forgoe her former corrupt and disordered Behaviour, the which is hardly to be done: But a young Woman of tender years is flexible and bending, obedient and subject to do any thing, according to the Will and Pleasure of her Husband.

And

And if thy State be good, marry near home, and at leisure: But if thy State be weak and poor, then to better thy self, after inquiry made of her Wealth and Condition, go far off, and dispatch it quickly; for doubt that tattling Speeches, which commonly in these Cases run betwixt Party and Party, will break it off even then when it is come to the Upshot: but as I have already said, before thou put thy Foot out of Doors, make diligent Inquiry of her Behaviour; for by the Market-folk, thou shalt hear how the Market goeth: For by Inquiry thou shalt hear whether she be Wise, Virtuous, and Kind, wearing but her own proper Hair, and such Garments as her Friends Estate will afford; or whether she love to keep within the House, and to the Servants have a watchful Eye; or if she have a care when to spend and when to spare, and to be content with what God doth send; or if she can shed no kind of unfeigned Tears, but when

E 2

just

just cause of hearty Sorrow is; and that in Wealth and Woe, Sicknes and in Health, she will be all alike; such a Wife will make thee a happy Man in thy choice.

Although some happen on a Devilish and Unhappy Woman, yet all Men do not so; and such as happen ill, it is a Warning to make them wise, if they make a second Choice: Not that all other shall have the like Fortune; the Sun shining upon the good and bad; and many a Man happeneth sooner on a Shrew than a Sheep. Some thrive by Marriage, and yet many are undone by Marriage; for Marriage is either the making or marring of many a Man: And yet I will not say, but amongst Dust there are Pearls found, and in hard Rocks Diamonds of great value; and so amongst many Women there are some good, as that most gracious and glorious Queen of all Woman-kind, the Virgin *Mary*, the Mother of all Bliss: What won her Honour but an humble

ble Minl, and her Pains and Love  
unto our Saviour Christ?

*Sarah* is commended for her earnest Love that she bare to her Husband, not only for calling him Lord, but for many other Qualities. Also *Sassanna* for her Chastity, and for creeping on her Knees to please her Husband. But there are meaner Histories which make mention of many others, as that of *Demetrius*, how that she was content to run Lackey by her Husband's side.

Likewise *Lucretia*, for the Love and Loyalty that she bear to her Husband, being unkindly abused by an unchaste Lecher against her Will, she presently slew her self in the Presence of many, rather than she would offer her Body again to her Husband, being but once defiled.

It is recorded of an Earl called *Gunzales*, that upon the King's Displeasure was committed to Prison, and his Wife having Liberty to visit him in Prison, on a time she caused



him to put off his Apparel, and put on hers, and so by that means got out by the Porter, and she remained in Prison; and so by this means he escaped the angry Rage of his Prince, and afterwards his Wife was delivered also.

Likewise it was no small Love that *Artemisia* bear to her Husband, for after his Death she built such a famous Sepulcher (and bestowed the greatest part of her Wealth thereon) that at this Day it is called one of the Seven Wonders of the World.

Also *Pliny* makes mention of a *Fisherma* which dwelt near unto the Sea side; and he fell sick of an uncurable Disease, by which means he endured such Torments and Pain, that would have grieved any Creature to behold him; his careful and loving Wife laboured and travelled far and near to procure his Health again; but at last seeing all Means in vain, she brake out with him in these Words, *Death at one time or other will come,*

come and rather than any longer you should endure this miserable Life. I am content that both of us prevent Death before he come: So this poor grieved Man did yield to her Counsel, and they went forth to the Top of an exceeding high Rock, and there this Woman bound her self fast to her Husband, and from thence casting themselves down, both ended their Lives together.

Now I do not commend this rash Action, altho' it sheweth great Love in the Woman. No doubt, but the King *Darius* had a very kind and loving Wife, as shall appear; for when *Alexander the Great* had deprived him of the greatest part of his Kingdom, yet he bore it out very patiently, with a valiant and manly Courage, and without any shew of outward Grief at all; but when News was brought him, that his Wife was dead, he then most grievously brake into Tears, and wept bitterly, and withal he said, *That the Loss of his whole Kingdom should not have*

*grieved him so much as the Death of his Wife.*

*It is also recorded of Alexander, that at the Death of his Wife, he made a sorrowful kind of Speech for her, saying, Death were kind if he took nothing but that which offendeth; but he hath taken Her away which never offended. Oh Death! thou hast bereaved me of the better part of my Life.*

*It is said of Valerius Maximus, That he on a time finding two Serpents in his Bed-Chamber, being strangely amazed thereat, he demanded of the Southsayers what it meant; And they answered him, That of necessity he must kill one of them: And if he killed the Male, then he himself surely shall die first; and if he killed the Female, then his Wife should die before him; and because he loved his Wife better than himself, he most willingly made choice of the Male, and killed him first, and shortly after he died, leaving his Wife a Widow.*

*Such a kind of Animal to his Wife was Adam, for he was forbidden on*  
Pain

Pain of Death, not to eat of the Tree of Good and Evil : Yet for all that, *Adam* notwithstanding to gratifie his Wife's Kindness, and for Love he bare her, refused not to hazard his Life by Breach of that Commandment.

But because of all Things there is a contrary, which sheweth the difference between the Good and the Bad, even so both of Men and Women there are contrary sorts of Behaviour ; if in thy choice thou happen on a good Wife, desire not to change ; for there is a Proverb saith, *Seldom cometh a better.* And there is none poorer than those that have had many Wives. Thou may'st bear a good Affection towards thy Wife, and yet not let her know it : thou may'st love her well, and yet not carry her on thy Back. A Man may love his House well, and yet not ride on the Ridge. Love thy Wife and speak her fair, altho' thou do but flatter her ; for Women love to be accounted Beautiful, and to be Mistres of many Maids, and to live



without Controulment, and kind Words, as much pleaseth a Woman as any other Thing whatsoever; and a Man's chief Desire should be first the Grace of God, a quiet Life, and an honest Wife, a good Report, and a Friend in store; and then what need a Man to ask any more?

S. Paul saith, *Those that Marry do well*; but he also saith, *Those which Marry not do better*; but yet also he saith, *That it is better than to burn in Lust*. A merry Companion being asked by his Friend, why he did not Marry; he made this answer, and said, *That he had been in Bedlam Two or Three Times, and yet he was never so mad as to Marry*: And yet there is no Joy nor Pleasure in the World which may be compared to Marriage, so the Parties are of near equal Years, and of good Qualities; then good Fortune and bad is welcome to them, both their Cares are equal, and their Joys alike, come what will, all is Welcome, and all is Common betwixt them; the

the Husband doth Honour and Re-  
 vrence her ; and if he be Rich, he com-  
 mitteth all his Goods to her keeping ;  
 and if he be Poor, and in Adve-  
 sity, then he beareth but the one half of the  
 Grief ; and furthermore, she will com-  
 fort him with all the comfortable  
 Means she can devise, and if he will  
 stay Solitary in his House, she will  
 keep him Company ; if he will walk  
 in the Fields, why she will go with  
 him ; and if he be absent from home,  
 she sigheth often and wisheth his Pre-  
 sence ; being come home he findeth  
 content, she sitting smiling in every  
 corner of his House, to give him a  
 kind of a hearty welcome home, and  
 she receiveth him with the best and  
 heartiest Joy that she can. Many are  
 the Joys and sweet Pleasures in Ma-  
 riage, as in our Children being young,  
 they Play, Prattle, Laugh, and show  
 us many pretty Toys to move us to  
 Mirth and Laughter, and when they  
 are bigger grown, and that Age and  
 Poverty hath afflicted the Parents,  
 then

then they show the Duty of Children in relieving their old Parents with what they can shift for, and when their Parents are dead, they bring them to the Earth from whence they came.

Yet now consider on the other side, when a wrinkled and toothless VVoman shall take a Beardless Boy (a short Tale to make of it) there can be no liking or loving between such Contraries, but continual Strife and Debate : So likewise when Matches are made by the Parents, and the Dowry told and paid before the young Couple have any knowledge of it, and so many times are forced against their Minds, fearing their Rigour and Displeasure of their Parents, they often promise with their Mouths, and they refuse with their Hearts.

Also, if a Man marry a VVife for fair Looks, without Dowry, then their Love will soon wax cold; inso-much as they use them not like VVives, but rather like Kitchen-stuff; whereas those that marry rich VVives, they have

have always something to be in Love withal. It is a common thing now adays, that a fair VVoman without Riches, finds more Lovers than Husband.

Chuse not a VVife too fair, nor too foul, nor too rich ; for if she be fair, every one will be catching at her ; and if she be too foul, a Man will have no mind to love her, which no Man likes ; and if too Rich, thou thinkest to marry with one which thou meanest to make thy Companion ; thou shalt find her a commanding Mistress : so that Riches cause a VVoman to be proud, Beauty makes her to be suspected, and hard Favour maketh her to be hated. Therefore chuse a VVife young, well born, well brought up, reasonably rich, and indifferent beautiful, and of a good wit and capacity : Also, in choice of a VVife, a Man should note the Honesty of her Parents, for it is a likelihood, that those Children which are vertuously brought up, will follow the Steps of their



their Parents; but yet many a Tree is spoiled in the hewing. There are some which have only but one Daughter, and they are so blinded with the extream Love they bear her, that they will not have her hindred of her will, whatsoever she desireth, and suffer her to live in all wanton Pleasure and Delicacy; which afterwards turneth commonly to be the Cause of many Inconveniencies.

Now the Father before he marry his Daughter, is to sift throughly the Qualities, Behaviour, and Life of his Son-in-Law: For he which meeteth with a civil and an honest Son-in-law getteth a good Son; and he that meeteth with all in one, casteth away his Daughter.

The Husband must provide to satisfy the honest Desires of his Wife, so that neither Necessity, nor Superfluity be the occasion to work her Dishonour: For both Want and Plenty, both Ease and Disease, make some Women oftentimes unchaste. And again,  
many

many times the Wife seeing the Husband take no care for her, maketh (belike) this reckoning, that no Body else will care for her, or desire her: But to conclude this same Point, she only is to be accounted honest, who having Liberty to do amiss, yet doth it not.

Again, A Man should thus account of his Wife, as the only Treasure he enjoyed upon the Earth, and he must also account, that there is nothing more due to the Wife, than the faithful honest and loving Company of her Husband: He ought also in sign of Love, to impart his Secrets and Counsel unto his Wife; for many have found much Comfort and Profit, by taking their Wives Counsel; and if thou impart any ill hap to thy Wife, she lighteneth thy Grief, either by comforting thee lovingly, or else in bearing a part thereof patiently. Also if thou espy a Fault in thy Wife, thou must not rebuke her angrily or reproachfully, but only secretly betwixt  
you

you two; always remembering that thou must neither chide nor play with thy Wife before Company; for those that play and dally with them before Company, they do thereby set other Mens Teeth on edge, and make their Wives the less shamefac'd.

It behoveth the Married Man always to shew himself in Speech and Countenance, gentle and amiable; for a Woman of modest Behaviour seeing any gross Incivility in her Husband, she doth not only abhor it, but also thinketh with her self, that other Men are more discreet, and better brought up; therefore it standeth him upon to be civil and modest in his Doings, lest he offend the chaste Thoughts of his Wife, to whose liking he ought to conform himself in all honest and reasonable Things, and to take heed of every Thing which may dislike her.

Why some Women love their Lovers better than their Husbands, the Reason is, the Lover in the presence  
of

of his Lady is very curious of his Behaviour, that he useth no unseemly Gestures, whereby there may be no suspicion of Jealousie, or any Exception be taken by any thing he doth; it behoveth every Woman to have a great regard to her Behaviour, and to keep her self out of the fire; knowing that a Woman of suspected Chastity liveth but in a miserable case; for there is but small difference by being naught, and being thought naught; and when she heareth another Woman spoken ill of, let her think in her mind, what may be spoken of her; for when a Woman hath gotten an ill Name, whether it be deserved, or without a cause, yet she will have much ado to recover again the Honour and Credit thereof. Let a Woman avoid so much as may be, the Company of a Woman which hath an ill Name; for many of them endeavour by their evil Fashions and dishonest Speech, to bring others to do as they do, and many of them wish in their Hearts that all Women were



were like unto themselves. It may be said of many Women that the Feathers are more worth than the Bird; therefore it behoveth every Woman to behave her self so soberly and chastly in Countenance and Speech, that no Man may be so bold as to assail her: For commonly Castles, if they come once to parly, are at point to yield; therefore if a Woman by chance be set upon, let her make this Answer; *When I was a Maid, I was at the Disposition of my Parents, but now I am Married, I am at the Pleasure of my Husband; therefore you were best speak to him, and to know his Mind, what I shall do:* And if her Husband be out of the way, let her always behave her self as if he were present.

Also, a Woman may consider, if her Husband be cholerick and hasty, she must overcome him with mild Speeches, and if he chide, she must hold her Peace. For the Answer of a wise Woman is silence, and she must stay to utter her Mind till he be appeased.

peased of his Fury, and at Quiet : For  
 if Women many times would hold  
 their Tongues, they might be at quiet.  
 There was a very angry Couple  
 married together, and a Friend being  
 with them at Supper, asked them how  
 they could agree together, being both  
 so froward and testy ; the good Man  
 made him this Answer, *When I am*  
*angry, my Wife beareth with me ; and*  
*when she is angry, I bear with her* : For  
 with what Heart can a Man so much  
 as touch a Hair of his Wife's Head,  
 (I mean rigorously ;) for the Husband  
 ought to rebuke her with kind Words  
 secretly, and seek to reform her by  
 good Counsel : He ought to lay before  
 her the Shame of ill Doing, and the  
 Praise of well Doing : if this will not  
 serve, yet he ought rather patiently  
 to forbear her, than rigorously to beat  
 her, for she is Flesh of his Flesh, and  
 there is no Man so foolish, as to hurt  
 his own Flesh. A Man ought to be  
 a comforter of his Wife, then surely  
 he ought not to be a tormenter of her ;  
 for

for with what Face can a Man embrace that Body which his Hands have battered and bruised? Or, with what Heart can a VVoman love that Man which can find in his Heart to beat her? Also, when a Man findeth a painful and careful VVoman, which knoweth when to spend and when to spare, and to keep the House in good Order, then the Husband will not deny such a VVife any necessary Thing belonging to the House: but if she be a light Huswife, who liveth without doing any thing, without caring for her Husband, Children, or Servants, or any other belonging to the House, thereby shewing, altho' her Body be in the House, yet her Mind is abroad, which redoundeth to her Shame, and to her Husband's great Hindrance. For when the Mistresse is occupied with Vanity, the Servants, are careless for her Profit, but look their own. *For while the Mistresse playeth, the Maiden stayeth.*

But those Men are to be laughed at, who having a VVife, with a sufficient VVit to do all the Work within doors, which belongs to a VVoman to do, yet her Husband will set Hens abroad, season the Pot, and dress the Meat; or any the like VVork, which belongeth not to the Man: Such Husbands many times offend their VVives greatly, and they wrong themselves, for if they were imployed abroad in Matters belonging to Men, they would be the more desirous, being come home, to take their ease, and not trouble their VVives and Servants in meddling with their Matters; for the Rule and Government of his House belongs to the VVife.

And he that hath a VVife of his own, and goes to another VVoman, is like a rich Thief, which will steal when he hath no need.

Amongst all the Creatures that God hath created, there is none more subject to Misery than a VVoman, especially those that are fruitful to bear Children;



Children : for they have scarce a Months rest in a whole Year, but are continually overcome with Pain, Sorrow, and Fear, as indeed the Danger of Child-bearing must needs be a great Terror to Women ; which are counted but weak Vessels in respect of Men: and yet it is supposed that there is no Disease that a Man endureth, that is one half so grievous or painful as Child-bearing to a Woman ; let it be Toothach, Gout, or Cholic ; nay, if a Man had all these at once, yet they are nothing comparable to a Woman's pain in Travel with Child.

Now if thou like not my Reasons to expel Love, then thou mayst try *Ovid's* Art, who prescribes a Salve for such a Sore : ' For he Counsels those which  
' feel this horrible Heat, to cool their  
' Flames with Herbs which are cold  
' of Nature, as Rue, Lettice, and o-  
' ther Herbs too long to recite: Also he saith, ' Thou should'st abstain from  
' excess of Meat and Drink, for that  
' provokes the Mind greatly to Lust :

Also,

Also, ' to hunt, to hawk, to shoot, to  
 ' run, to wrestle, or some other Play,  
 ' for this will keep thy Mind from  
 ' thinking of Lust ; also shun slothful-  
 ' ness and idleness. for these are the  
 ' only Nurses of Love; eschew me-  
 ' lancholly or sadness, and keep mer-  
 ' ry Company ; turn thy Eyes from  
 ' the Place where bewitching Spirits  
 ' are, lest the remembrance do increase  
 ' and rub thy galled Mind. Also to  
 ' eschew the Place where thou didst  
 ' first feel the Fire that burneth thy  
 ' Mind with such unquiet Thoughts.  
 ' Likewise, *saith he*, beware thou do  
 ' not twice peruse the secret flattering  
 ' Letters of thy supposed friendly  
 ' Joy ; for if thou do not refuse the  
 ' often view thereof, it will much in-  
 ' crease thy Grief, and Trouble:  
 ' Use no talk of her whom thou lov-  
 ' est, nor once name her ; for that  
 ' will increase thy care, by thinking  
 ' in thy mind that thou beholdest her  
 ' Face : But some are perswaded that  
 ' no Rules of Reason can assuage this  
 ' Grief,

' Grief, for Love is lawless, and obeys  
 ' no Law, nor no Counsel can persuade  
 ' or take effect, or subdue the Affecti-  
 ' on of his bewitched Spirits. Fur-  
 thermore, *Ovid* persuades by other  
 Reasons to expel the Heat of Love:  
 for where Love is settled, the Lovers  
 are many times hindred of their pur-  
 pose; sometimes for want of Friends  
 Consent, or distance of Place; then  
 and in such a case, his Counsel is, to  
*love two or three, for Love being divi-*  
*ded makes the Love of one the less*  
*thought upon; or else, saith he, satisfie*  
*thy Lust upon some other Dame, for it*  
*will also help to wear the former Love*  
*out of thy Mind.* Thus *Ovid* taught:  
 but yet he mist the Mark, not for  
 want of Learning, but for want of  
 Grace: for Grace subdues and treads  
 all Vices under Foot; although moral  
 Means do prescribe divers other Diets,  
 to waste the Heat of Loves desire; as  
 long Absence from the Place where  
 thy Liking lives; for the Coals of  
 Comfort do kindle and heat the Heart,

that

that with Absence would be void of harm: for Absence doth qualifie that Fire, and cool the Minds of those which many times the Company of Wantons doth warm: For he which doth not shun the place where *Venus* in her Glory sits, hath no care of himself, but suffers her to surprize his Wits.

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*The Bear-Baiting; or, The Vanities  
of Widows: Chuse you whether.*

**W**OE be unto that unfortunate Man that matcheth himself unto a Widow! for a Widow will be the cause of a Thousand Woes; yet there are many that do wish themselves no worse matched than to a rich Widow; but thou must not know what Grievs thou joinest with thy Gains; for if she be Rich, she will look to Govern; and if she be Poor, then thou art plagued both with Beg-  
F gary



gary and Bondage : Again, thy Pains will be double in regard of him which marrieth with a Maid ; for thou must unlearn thy Widow, and make her forget her former corrupt and disordered Behaviour, the which if thou take upon thee to do, thou hadst even as good undertake to wash a Black-Moor white ; for commonly Widows are so froward, so waspish, and so stubborn, that thou canst not wrest them from their Wills ; and if thou think to make her Good by Stripes, thou must beat her to Death. One having married with a froward Widow, she called him many unhappy Names ; so he took her, and cut her Tongue out of her Head ; but she ever afterwards would make the Sign of the Gallows with her Fingers to him.

It is seldom or never seen, that a Man marrieth with a Widow for her Beauty, nor for her Personage, but only for her Wealth and Riches ; and if she be Rich and Beautiful withal, then thou matchest

matchest thy self to a She-Devil: For she will go like a Peacock, and thou like a Woodcock; for she will hide her Money to maintain her Pride, and if thou art at any time desirous to be merry in her Company, she will say thou art merry because thou hast gotten a Wife that is able to maintain thee, whereas before thou wast a Beggar, and hadst nothing: And if thou shew thy self sad, she will say, Thou art sad because thou canst not bury her, thereby to enjoy that which she hath: If thou make Provision to fare well in thy House, she will bid thee spend that which thou broughtest thy self.

If thou shew thy self sparing, she will say, Thou shalt not pinch her of that which is her own; and if thou do any Thing contrary to her Mind, she will say, Her other Husband was more kind: If thou chance to Dine from home, she will bid thee go Sup with thy Harlots abroad: If thou go abroad and spend any thing before

thou comest home, she will say; *A Beggar I found thee, and a Beggar thou meanest to leave me.* If thou stay always at Home, she will say, Thou art happy, thou hast gotten a Wife that is able to maintain thee Idle: if thou carve her the best Morsel on the Table, tho' she take it, yet she will take it scornfully; and say, She had a Husband that would let her cut where she liked her self.

And if thou come in well-disposed, thinking to be merry, and intreating her with fair Words, she will call thee dissembling Hypocrite, saying, *Thou speakest me fair with thy Tongue, but thy Heart is on thy Whores abroad.* Loe, these are the frantick Tricks of froward Widows, they are neither well, full nor fasting, they will neither go to Church, nor stay at home. (I mean in regard of their impatient Minds :) For a Man shall never be at quiet in her sight, nor out of her sight: For if thou be in her sight, she will vex thee as before said; and out

of her sight, thy own Conscience will torment and trouble thy Mind, to think on the Purgatory which by force thou must endure when thou comest home.

She will make Clubs Trumps, when thou hast never a black Card in thy Hand; for with her cruel Tongue she will ring thee such a Peal, that one would think the Devil were come from Hell: Besides this, thou shalt have a brended Slut, like a Hell-hag, with a pair of Paps like a pair of Dung pots, shall bring in thy Dinner, for thy Widow will not trust thee with a Wench that is handsome in thy House; now if that upon just Occasion thou throwest the Platters at thy Maids Head, seeing thy Meat brought in by such a Slut, and so fluttishly drest, then will thy Widow take Pepper in the Nose, and stamp, and stare, and look so fowre, as if she had come but even then from eating of Crabs, saying, *If thou hadst not Married with me, thou wouldst have been glad of the*



*worst Morsel that is here : Then thou again repliest, saying, If I had not been so mad, the Devil himself would not have had thee ; and then without cause thou blamest her of old Age, and of Jealousie, and of hiding her Money, and for conveying away her Goods, which thou hast bought with the Displeasure of thy Friends, and Discredit to thy self, in regard of her Years : Then again, she on the other side runneth about to her Neighbours, and there she thundereth out a Thousand Injuries that thou dost her, saying, My Corn he sendeth to the Market, and my Cattle to the Fair, and look what he openly findeth, he taketh by Force, and what I hide secretly he privily stealeth it away, and playeth away all my Money at Dice : Lo thus he consumeth my Substance, and yet hateth my Person ; no longer than I feed him with Money can I enjoy his Company ; now he hath that he sought for, he giveth me nothing else but froward Answers, and foul Usage ; and yet, God knows of pure Love I married*

ried him with nothing ; but now his ill-Husbandry is like to bring to Ruin both me and my Children: But now all this while she doth not forget to tell her own good Housewifery, saying, *I sit working all Day at my Needle, or at my Distaff, and he like an Unthrif, and a Whoremonger, runneth at Random.* Thus they are always stretching Debate upon the Rack of Vengeance.

Lo, here is a Life, but it is as wearisome as Hell: For if they Kifs in the Morning, being Friends, yet e'er Noon they are ready to throw the House out at Window. The Papists affirm, *That Heaven is won by Purgatory*; but in my Mind, a Man shall never come into a worse Purgatory, than to be matched with a froward Widow. He that matcheth himself to a Widow and Three Children, matcheth himself to Four Thieves. One having married with a Widow, it was his luck to bury her, but not before he was fore vexed with her; for afterwards

wards he lying on his Death-Bed, his Friends exhorted him to pray unto God that his Soul might rest in Heaven; and he asked them this Question, *Whether* (saith he) *do you think my Wife is gone?* and they said unto him, *No doubt but that your Wife is gone to Heaven before you:* Hereply'd, *I care not whether I go, so I go not where my Wife is, for fear I meet with her, and be vexed with her as I have been heretofore.*

Another having Married with a Widow, being one day at a Sermon, heard the Preacher say, *Whosoever will be saved let him take up his Cross and follow me:* This Mad Fellow, after Sermon was ended, took his Wife upon his Back, and came to the Preacher, and said, *Here is my Cross, I am ready to follow thee whither thou wilt.*

Another having married with a Widow, which shewed her self like a Saint abroad, but a Devil at home; a Friend of her Husband's told him, that he had gotten him a good, still, and quiet Wife; *Tea marry,* quoth the married

married Man, *you see my Shooe is fair and new, but yet you know not where it pincheth me.*

Another merry Companion having married with a Widow, and carried her over Sea, into *France*, there suddenly arose a great Storm, insomuch, that they were all in danger of drowning; the Master of the Ship called unto the Mariners, and bid them take and throw over-board all the heaviest Goods in the Ship; this married Man hearing him say so, he took his Widow and threw her over-board; and being asked the Reason why he did so; he said, *That he never felt any thing in all his Life that was so heavy to him as she had been.*

Another having married with a Widow, and within a while after they were married, she went out into the Garden, and there finding her Husband's Shirt hang close on the Hedge by her Maid's Smock, she went presently and hang'd her self, upon a Jealous Conceit that she took; and a



merry Fellow asked the cause why she hang'd her self, and being told that it was Jealousie, *I would*, said he, *that all Trees did bear such Fruit.*

Thou may'st think that I have spoken enough concerning Widows; but the further I run after them, the further I am from them; for they are the Summ of the Seven deadly Sins, the Friends of Satan, and the Gates of Hell. Now methinks I hear some say unto me, that I should have told them this Lesson sooner; for too late cometh Medicine when a Patient is dead; even so too late cometh Counsel, when it is past Remedy; but it is better late than never, for it may be a Warning to make others Wise.

But why do I make so long Harvest of so little Corn? seeing the Corn is bad, my Harvest shall cease; for so long as Women do ill, they must not think to be well spoken of: If you would be well reported of, or kept like the Rose when it hath lost the Colour, then you should smell sweet.

in

in the Bud, as the Rose doth ; or if you would be tasted for old Wine, you should be sweet at the first, like the pleasant Grape : Then should you be cherished for your Courtesie, and comforted for your Honesty, so should you be preserv'd like the sweet Rose, and esteemed of as pleasant Wine. But to what purpose do I go about to instruct you ? knowing that such as counsel the Devil, can never amend him of his Evil.

And so praying those, which have already made their Choice, and seen the Trouble, and felt the Torments that are with Women, to take it merrily, and to esteem of this Book only as the Toys of an idle Head.

And I would not have Women murmur against me, for that I have not written more bitterly against Men, for it is a very hard Winter when one Wolf eateth another ; and it is also an ill Bird that defileth his own Nest ; and a most unkind part of one Man to speak ill of another.

THE

---

THE  
SECOND PART  
OF THE

Arraignment of Women, &c.

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DIALOGUE I.

*By a Woman that had not been long married, because her Husband put on his best Clothes on Monday Morning.*

**O** Brave! what every Day Holiday with you? Pray Sir what day do you call this that your Roast-meat Clothes must be put on? is not this Monday? I think you had Recreation enough yesterday for all the Week, and not to go a rambling or a Fox-catching on the Working-days: But I faith, I faith, I see your Knavery, as cunning and as closely as you carry it,

as

as tho' Butter would not melt in your mouth. Here you leave me in Bed, poor Soul, never asking me how I do, or what I ail. And when you rise out of your Bed, you turn your back-side towards me, as tho' I should kiss that. O unkind and most unnatural Man, that doth hardly know what doth belong unto a Woman, the more is my Grief: Well, I would I had some Body here that I could wish to keep me Company; but indeed I observed you yesterday in the Church-yard, how you whispered with your Jacks and Pot-Companions, and then you shook hand at parting; ay, there you made the Match and to day you are to meet, but I shall find out your haunts, and then I shall ring you such a Peal, that I shall make you fly and scatter like Hail-shot from a Gun: Well get you gone, and come home as wise as you went, (like a Woodcock I had like to say) hey ho, this is not the way to thrive.

*Her*



*Her Husband's ANSWER.*

**W**ife, thou say'st true, 'tis not the way to thrive,  
 To lie in Bed and 'gainst thy Husband strive,  
 Cursing and Chiding, and to Domineer (dear:  
 'Gainst him maintains you, and do's love you  
 If in good Houſwifery you would persevere,  
 You then must rise and do your best endeavour,  
 In your Husband's Absence to have an Eye  
 On Servants, that their Business they do ply:  
 I'd have you know I will not stand in Fear  
 Of you, or ask the Cloaths that I shall wear  
 On *Monday, Tuesday*, or on any Day,  
 Or when I please to Work, or go to Play.  
 But yet I tell thee true, tho' thou dost baul,  
 Know, that I am going to the Hall,  
 Where we this Day Master and Wardens chuse,  
 I being warn'd, the same must not refuse.  
 And where you say that I a fexing go,  
 I'd have you know I use not to do so;  
 And if that I do chance to meet a Friend,  
 We'll drink a pint of Wine, and there's an End.  
 You'll find me out where e'er I go, you say,  
 But it were better you at Home did stay:  
 Mens Businesses Abroad do often lie,  
 For to get Work, or Bargains for to buy:  
 And Wives that do lie lulling in their Beds,  
 Know not the Care that's in their Husbands heads.  
 When I do rise you say I am unkind,  
 Because that I do wear my Tail behind;  
 Sure you would have me backward for to go,  
 Like the Turks Bashaws, for they must do so.  
 So fare you well, and on me do not frown,  
 Lest in your Wedding Shooes I take you down.

DIA.

## DIALOGUE II.

*Delivered in a Bar-Pulpit, by a huge fat Hostess, to her Husband in a Morning next his Heart.*

**Y**OU make an Host of an Ale-house !  
 yes, 'faith, thou art more fit  
 for an Hostler for to rub Horse-heels,  
 than to take upon thee as thou dost.  
 You forsooth must be taking of Mo-  
 ney, as tho' I were not of Age to take  
 the Reck'ning my self; but two hands  
 in a Purse makes one of them prove a  
 Thief, I'm afraid; but look to it, look  
 to it you had best, for you know that  
 the Brewer and the Baker must be  
 paid, and our Trading fails, for you see  
 that we have not half so many Guests  
 as we were wont to have before our  
 strong Ale was put down, the more is  
 the pity; Mr. Fumbler: Thou art such  
 an innocent Fool, that tho' thou seest  
 thy Guests Drunk, and have lost their  
 Senses, you must tell them their just  
 Reck'ning, without Overplus, nay I  
 doubt

doubt sometimes too short, which make us to thrive as we do; by *Joan*, then you come sneaking in with your shot-pot, or your Paper of Tobacco, as tho' it cost us no Money, but if they would have it, let them pay for it with a vengeance: Here I must sit up late at night, early in the morning, when you are sometimes a Bed, or else abroad at the Tavern, with your drunken Companions: For I could hear you the other day make a match with the Brewer's Clerk to go and drink half a pint of Sack, with a pox to you, and I must sit here in the cold like *Joan* hold my staff, and drink small Beer if I will, for the Devil a drop of your Wine would you send me to comfort my poor heart withal: Here you live very jolly, and I must take all the pains, and go in a Thread-bare Coat as I do; but I was well enough served, that might have had such good Matches when I was a Widow, and to take a Serving-man, one that had neither House nor Home, or Trade to live

live upon : Other Men they can go in-  
to some Place or Office, but thou look-  
est after nothing like an idle Drone as  
thou art : Well, I say nothing; but  
were I not a patient Woman as I am,  
it would break my heart-strings asun-  
der.

*The Man's Answer.*

**I** Pray thee Woman patient be,  
and do not grow so hot,  
This same cold Breakfast you gave me,  
my Palate pleaseth not.  
Your Tongue methinks is out of tune,  
for it so much doth jar;  
I like a Felon will not be  
arraigned at the Bar :  
Horse-heels I never use to rub,  
your Words too sharp do bite,  
Indeed a Butler once I was  
unto a worthy Knight :  
The Monies that I sometimes take  
I do not waste nor spend,  
And tho' I to the Tavern went,  
the Clerk he is our Friend.

Some-



Sometimes to give a Pipe or Pot,  
 by it we nothing lose,  
 Our Guests will sooner come again;  
 and not the House refuse.

The Brewer and the Baker both  
 I do take care to pay ;

My honest Guests I'll not deceive,  
 whate'er you do or say.

When first I did a wooing come,  
 the same you well do know,  
 A hundred pieces of good Gold,  
 I in your Lap did throw :

And since by my industry  
 with yours it doth increase,  
 You have small cause for to complain,  
 then prethee hold thy peace.

I wonder what great pains you take,  
 you have your Boy and Maid,  
 And whatsoever you command,  
 you straightway are obey'd ;

And with your Gossips when you  
 you to the Tavern go ; (please  
 But what you do among them spend,  
 I neither ask nor know,  
 You have good Cloaths unto your back,  
 and things that are not base,

Gowns,

Gowns, and fine silk Petticoats  
 with silk and golden Lace,  
 Your fine Topknots, and Head-dresses,  
 and yet you call me Goose,  
 Unknown to me your Coin you save,  
 and put it out to Use.

A Story now to mind I call,  
 one that you know full well,  
*Richards* the Broker, which of late  
 in *Bloomsbury* did dwell:

Did you not lend him Fifty pounds,  
 of which I never knew,

In hopes for to have double again?  
 you know I do speak true:

Both you and others of your Mates  
 that did their Husbands cozen,

He got your Coin, beyond Seas went,  
 and made Fools by the dozen.

But since there were more Fools than  
 you may the lesser care, (you,

And let no more such crafty Knaves  
 with thee my Money share.

## DIALOGUE III.

*By a Sailor's Wife to her Husband in a Morning, who had drank more than his Share over Night.*

**I** Faith, Ifaith, I thought what would become of yesterday's work, like a drunken Beast as thou art, when thou wentst abroad with thy Mates; you are Land-sick now, and not Sea-sick, with a vengeance to ye for me. Come hold up your Bloek-head, that I may tye up all that little Wit that you have, I am sure that your Fore-head akes, doth it not? Yes I do warrant you. Well when you have another Wife, she will do thus to you, do you think she will not? Come give me some Money, that I may make you a Cawdle, and see if that will make you any better; as bad as you are to me, I would fain recover your Health once more, and set you upon your Legs, that you may stand again, for I am sure last Night you could not, you had

had drank so hard ; and then when you were in Bed you lay snoring and snorting like a Swine as you are. I poor Wretch could take no rest for you all that live long night : A Woman hath much comfort of such a Bed-fellow, hath she not think you ? I'll warrant you spent a fine deal of Money yesterday at the Tavern, when you were with your old Companions : but poor I was never thought upon, when you were jovial and merry, like a Company of Drunken Sots as you were, and now you are come ashore, you think the World runs on Wheels, and that all the World is Oatmeal ; but you'll find it to the contrary I'll warrant you with a vengeance.

'Tis true, you have been out this Three Years on your Voyage, and got some store of Money, but then thou (silly Beast) art like a good Cow, that gives a Pail full of Milk, and when thou hast done kickest it down with thy Heel upon the Ground and spillest it all : But steer on your course,  
you



you have yet a fair Wind, and a smooth Sea, but if you mend not your Manners and turn over a new Leaf, I do intend to do, I know what I know, that which will vex every Vein of thy Heart, and make thee as mad as the Man in the Moon, when he is Three Days old; and there is a Bone for you to pick.

*His Reply to her again.*

**A**M I awake? or do I dream?  
From whence proceeds this fear-  
(ful stream?

I think the Woman's wild:  
Is this the Kindness you profess?  
Your tongue your heart doth plain ex-  
I pray thee be more mild. (press,

Oft have I been at Sea and Shore,  
But such a Tempest ne'er before

I heard in all my Life:  
Thou art some Spirit or ill thing,  
Or else some Syren that doth sing;  
surely thou'rt not my Wife.

The

The Hurricanes thou puttest down,  
That blows up Trees, and Ships doth  
(drown,

then pray the Tempest cease :

And if there be such Storms on Land,  
Surely the House it cannot stand,  
and therefore hold your Peace.

Why should you fret because that I  
Drink with some of my Company  
with whom I was at Sea ?

With you at home there was no scant,  
I'm sure that you did nothing want,  
you might do what you please.

What I did spend it was mine own,  
And wealth with you I ne'er had none,  
your Friends have nought to give.

I felt all Weathers cold and warm,  
Enduring many a bitter Storm,  
and sent you Means to live.

What tho' that I were ill at ease  
With change of Air being long at Seas,  
I did no hurt at all :

A little Drink distempered me,  
But I am well again you see,  
although you scold and brawl.

What

What e'er you ask almost you have,  
 I do maintain you fine and brave,  
 fitting for your degree ;

I'm sure you eat and drink the best  
 Rise when you please and go to rest  
 yet you'll not quiet be.

And tho' you think the World to blind  
 To me you proved wondrous kind,  
 when I Three Years was gone ;  
 You said you heard that I was dead,  
 When you set Horns upon my Head,  
 you could not lie alone.

You had Two Children in that space  
 And cause I would thee not disgrace,  
 I married thee again :

Because that none should call thee  
 (VWhore

And thou reward'ft me well therefore  
 paying me for my pain :

But I forgive thee all is past,  
 So you'll be quiet at the last,  
 though touch'd unto the quick ;

Come kiss me now and do not cry,  
 VVe will be Friends, altho' that I  
 gave thee a Bone to pick.

## DIALOGUE IV.

*Betwixt Margery-make-a-noise, and  
Peter Peaceable.*

**A**H thou Ram-headed Rascal,  
scarce fit to carry Guts to a Bear,  
that ever any honest VVoman should  
be match'd to such a Devil; thou art  
worthy to be made for ever a Pri-  
soner in Horn-Castle, thou scabby-  
Breecht Knave thou, thou hadst not a  
Shirt to thy Back when I married thee,  
and now thou flauntest it in thy choice  
of Suits, thou silly Slave, thou Cuc-  
koldly Fool; Sirrah, tempt not my  
Patience I would with you, lest you  
feel the weight of my Fingers; you  
shall find Goodman Fumbler, that I  
was not hatch under a Hen, I'll cure  
your Coxcomb with a vengeance to  
ye; you sawcy, bold, impudent, bra-  
zen-fac'd Rogue you.

That Man had some Reason on his side,  
who having his choice either to be hang'd,  
or to marry a Scold, made this Reply:

The Choice is bad on either part,  
The Woman's worse; drive on the Cart.

G

Witty



## Witty POEMS, &amp;c.

*The Fruitless ATTEMPT: Or, The  
Washing the Black-Moor White.*

**T**HERE was a Fellow that would undergo,  
 To tame the fiercest & the cruel'st Shrew  
 That lived on the Earth, and so 'twas try'd;  
 For after that, he had one to his Bride,  
 With whom he liv'd in discontent & strife,  
 That made him weary of his Life: (grief  
 She brought him to his Night cap, and with  
 He took his Bed, refusing all Relief.  
 It chanced on a time a Bull broke loose,  
 Out of a Butcher's Yard, or Slaughter-house,  
 Stark mad, and with his Horns the Ground  
 (up tears,  
 With twenty mastiff-Dogs about his Ears.  
 The Woman-conquer'd-man, that lay in Bed,  
 Hearing a Noise, steps up like one half dead,  
 And opening the Casement in great haste,  
 Looking upon the Bull, did take distaste  
 To see him haul'd with Ropes, and tore with  
 (Dogs,  
 With hoofing Boys, skipping about like Frogs,  
 Begins to call to them, Ho, hold your hands,  
 And understand now how the matter stands.  
 Why

Why haul you so the Bull? let him alone,  
 'Tis too much odds, so many unto one :  
 But if you'll tame him, be rul'd by me,  
 Give him a Wife, and he'll soon tamed be

*The best CHOICE.*

There was an ancient Batchelor of late,  
 Cou'd not abide to hear a Woman prate;  
 And to prevent the mischief of the tongue,  
 The Man shou'd live a Batchelor so long,  
 An old decayed Maid to him did come,  
 That lack'd a Service, feeble, lame & dumb;  
 Made Signs to him, that he would her prefer,  
 As she might serve the ancient Batchelor.  
 To whom he said, *Now welcome, honest Mab,*  
*For since I cannot brook a prating Drab,*  
*I'll marry thee, though thou art dumb and old,*  
*Because I know thou wilt not prove a Scold:*  
 What shall I say? my Mind I'll freely break,  
 The dumb had better Luck than some can  
 (speak.

*The Unhappy Husband.*

A Scolding Woman vex'd her Husband so  
 That out of doors he discontent did go,  
 And as he sadly went along the Street,  
 A discontented Wretch this Man did meet,  
 Weeping and wailing, wringing of his hands,  
 Of whom the other Man of him demands,

What was the cause that he lamented so?  
 O Friend, quoth he, the cause of this my wo  
 Is this, my Wife is dead, and I am left  
 Comfortless, and of Comfort quite bereft,  
 As good a creature as e'er liv'd on earth,  
 This morning did she leave hervital breath.  
 Was she so good, quoth he? So is not mine,  
 I would my Wife had thee excused thine.

*The Monster.*

**A** Fellow that was troubled with a wife,  
 With whom he liv'd a discontented life,  
 Set up a Bill, and coloured it with green,  
 Within this place, quoth he, is to be seen,  
 A monster like a woman, more uncivil,  
 In form a woman, but in speech a Devil.

*Of the Sharpness of a Woman's Tongue.*

**A** Woman did demand of me of late,  
 Why I condemn'd her for heridle prate;  
 Since that her Tongue altho' a member bad,  
 Was all the fensive Weapon that she had:  
 I cannot tell how it did her defend,  
 But I am sure that it did me offend: (her,  
 For a sharp weapon'd woman I will praise  
 For why, her Tongue is sharper than a Razor.

*The Married Man's Comfort.*

**M**arried ! whereto ? to distaste ;  
Bedded ! where ? all grief is plac'd ;  
Cloathed ! how ? with Women's shame ;  
Branded ! how ? with loss of Name ;  
How wretched is that man that is disgrac'd  
With loss of Name, shame, grief, and all *distast*.

Imprison'd ! how ? to womens will ;  
 Ingag'd ! to what ? to what is ill ;  
 Restrain'd ! by whom ? by jealous fear ;  
 Inthrall'd ! to whom ? suspicious ear ;  
 How hapless is that wretch that must fulfil,  
*A false, suspicious, jealous Woman's will ?*

Taxed! for what? for modest mirth;  
Expos'd! how? a Stale on Earth;  
Surpriz'd! with what? with discontent;  
Profess'd! as how? Time's penitent;  
How can that forlorn Soul take joy on earth  
Where *discontent* and *penance* is his *mirth*?

Threatned ! how ? as ne'er was no man ?  
Fool'd ! by whom ? a foolish woman ;  
Slav'd ! to what ? to causeless Spleen ;  
Sprite affrighted ! when I dream ;  
How should th' Infernal Prince more Furies  
(summon,  
Than lodge in such a *spleenful spiteful Wo-*  
*man ?*

G. 3

# Cheered



Cheer'd — — —

where? i'th' *Torrid Zone*;  
 Chafed! how? with Oil of Tongue;  
 Harden'd! how? by suff'ring Wrong;  
 How wretched is his Fate, who is become  
 Contented *most*, when he is *least* at home?

Urged *most*! when? she is near;  
 Usher'd! how? with fruitless Fear;  
 Shielded! when? when I do flie;  
 Cur'd! with what? with hope to die;  
 How cureless doth that Cure to Sense appear,  
 Whose *Hope* is *Death*, whose *Life* is *fruitless*  
 (Fear?)

### The SHREW.

A Man there was, who liv'd a merry life,  
 Till in the end he took him to a Wife;  
 One that no Image was, for she cou'd speak,  
 And now and then her Husband's Noddle  
 (break:

So fierce she was and furious, as in lum,  
 She was a very Devil of her Tongue.  
 This drove the poor Man unto discontent,  
 And oft and many times did he repent  
 That e'er he chang'd his former quiet State;  
 But, alas! repentance then did come too late.  
 No Cure he finds to cure this Malady,  
 But makes a Virtue of Necessity,

The

The common Cure for Care to every Man,  
A Pot of nappy Ale ; where he began  
To fortifie his Brain 'gainst all should come,  
'Mongst which the Clamour of his Wife's  
(loud Tongue.

This Habit grafted in him, grew so strong,  
That when he was from Ale, an Hour  
[seem'd long,

So well he lik'd the Profession. On a time  
Having staid long at Pot (for rule nor line  
Limits no Drunkard) even from Morn' to  
[Night,

He haſted home apace, by the Moon-light;  
Where as he went, what Phantaſies were  
[bred

I do not know, in his distemper'd Head,  
But a strange Ghost appear'd, and forced  
[him to stay,

With which perplex'd, he thus began to say;  
Good Spirit if thou be, I need no Charm,  
For well I know thou wilt do me no harm;  
And if the Devil, sure me thou should'st  
[not hurt,

I wedded thy Sister, and am plagued for't.  
The Spirit well approving what he said,  
Dissolv'd to Air, and quickly vanished.

*On a Wife.*

Wife is double Woe,  
I nought else but Jealousie,  
F is fained, flattering, Fraud,  
E is nought but Enmity.

If in thy Name there be such strife,  
Then Fates defend me from a Wife.

*The Answer.*

W ealth is which the Wife doth bring :  
I joys without repentance loud can sing :  
F riendships sacred leagues does signifie :  
E ntertains you with Eternity.

If in the Name such happiness there be,  
Misses to Fops, an honest Wife for me.

*On Women.*

Saturn gave fullness, Jove sovereignty.  
Mars sudden wrath, and unappeased hate.  
Sol a gayish look, and wanton eye.  
Venus desires and lusts insatiate.  
Mercury craft and deep dissembling gave her.  
Luna inconstant thoughts, still apt to waver.

*The*

*The Answer.*

*Saturn* gives fear lest she her Man displease.  
*Jove* wisdom gives to rule her House with  
 (ease.

*Mars* well tim'd Anger do's on the Wife  
 (bestow.

*Sol* affords Riches to her painful brow.

*Venus* gives Beauty which is judg'd by light;  
 And softer pleasures in the silent night.

*Mercury* her tongue with balsam-wirido's fill.

*Luna* obey gives her a moving VVill.

*Advice to Batchelors.*

**Y**OU that your single Life spin out in ease,  
 Viewing how others shipwrack on the  
 Seas,

VVhilst you securely on the shore do sit,  
 And have no venture on the waves that split  
 The life of Peace, yet from this Havens rest  
 VVould venture on the billows that molest  
 the Life of many quiet:

Your Resolution I no whit despise,  
 For an assent of all was ever wise,  
 And all, or most have undergone that Life;  
 For he doth want his rib that wants his Wife;  
 Yet unto those this Hazard would assay,  
 I'll tell them of the Dangers in the way:



I'll tell them there are shelves, and rocks,  
and sands,

*Scylla* and *Charibdis* upon both their hands.

I'll tell them women late are turn'd to men,  
And it rests doubtful when they turn agen  
Into their Sex, so that who now would marry  
Must from a Pigmy, to a Giant vary.

I'll tell their Vertues but in outward shew,  
Their beauties painted, and their vice doth  
grow

Monstrous mishapen, trust up as their weeds  
To shameless habits, but more shameless  
deeds.

Arm'd with their heels, as well as with their  
tongues.

As they would post to execute their wrongs  
In boots, which gives the wearied sutor  
warrant

He takes not now in hand a bootless arrant:  
But such a one wherein himself may speed,  
In after times to sorrow for the deed.

For now the curious that doth look on high  
Must know his purse amint that will not dry:  
But succour'd like the Cistern that is fed  
With that continual spring of *Amwell* head,  
Which tho' it lavish out a thousand ways,  
Hath more incomings than it hath decays;  
Or else the Humours of this wasting Age,  
Will shrink a Giant lesser than a Page.

When

When he shall hang on every briar a rag,  
Yet to her idle Humour still be lag :

When he must custom pay where ne'er  
before, (shore,

For shaving of those locks that ne'er were  
For lifting her fine linen those dear fees,  
That brings both purse & body on the knees;  
When for his *Amazon* he must provide,  
A Poniard or Stiletto for her side,  
To kill no doubt, concupiscence and sin,  
Nay rather I do think to keep it in.

Forplastring, painting, polling, newcreating,  
And such a deal of rubbish and instating,  
That more belongs to rig them on a day,  
Than her whole stock of Vertue coin'd will  
pay :

Yet thus I do not speak him to deter,  
That knows one vertuous, and hath singled  
her ;

For some no doubt there be, altho so rare,  
They happen to our choice for all our care:

As to the hand that casual blindfold takes  
Eels from a bag wherein are twenty Snakes  
For every one he culls, yet all in shew,  
Either are Eels or counterfeits the m so.

Since then this nuptial Art requires such skill,  
To pluck so rare a good from so much ill,  
I think the Husband that would thrive and  
marry,

Must for a better Age and Woman carry.

*An Admonition to Women.*

**Y**OU Creatures whose Creation, state,  
and being,

Was for man's sake when that wise God  
foreseeing,

It was not good for man to be alone,  
Made him a helper that before had none,  
Out of the first of *W*omen, whose prime  
bride,

He made from out the rib from *Adam's* side:  
Be then to him for whose sake you are made,  
The Olive and the Vine to yield him shade,  
Walking your life to him in such a station,  
That it may answer the end of your cre-  
ation.

Be not untoward, froward, churlish, light,  
To be his grief, that takes you for delight:  
But chaste and sober, loving, careful, kind,  
That he that weds you may a Vertue find.  
Rack not the Labours of his painful hand,  
To sinister abuse, that strives to stand  
Twixt you and indigence, to hang your  
back,

With trappings to your ruin and his wrack,  
But in a sober station set your rest,  
You that will make a happy husband blest.

*In Praise of Women.*

**H**E that hath long with labour & expence,  
Spent time and talent, for experience,  
Yet is not bettered; let him hither hie,  
Here's Physick to inform his malady.

The busied blood, which sometime passions  
seize,

Would through his own unrest be at ease,  
Yet cannot safely harbour: till to shore  
Faith and obedience meets him; th'are the  
Oars

Which steers the steer-man, gives him a kind  
hand:

Remembers nought what's ill, to his will  
stands.

Thus a good wife, enjoy'd while she is good,  
Quenches domestick uproars in the blood:

Even so a bad wife on the contrary,

(Like to a Ship mann'd forth for piracy)

Shakes off obedience, tells her Husband then

She'll rule, but not be rul'd: thus worthiest  
men,

Sick of their lost rib, would if heard, com-  
plain,

They sought it long, but found it to their  
pain,

But of a good Wife this Opinion have,

Her Vertues ever shall out-live her Grave.

And



And all my Wishes to that well-blest Man,  
Whom Destiny ordain'd to such a one ;  
May he be Happy still, for all confess,  
A virtuous Wife brings Happiness.

*The Kind Husband, but Implacable Wife.*

*Husband.*

**W**ife, prithee come give me thy hand now  
and sit thee down by me ;  
There's never a Man in the Land now  
shall be more loving to thee.

*Wife.* I hate to sit by such a Drone,  
thou ly'st like a Log in my Bed,  
I had better ha' lain alone,  
for I still have my Maiden-head.

*Husb.* Wife, what would'st ha' me to do  
I think I have played the Man ; [now,  
But if I were Ruled by you now,  
you'd ha' me do more than I can.

*Wife.* I make you do more than you can !  
you lie like a Fool for that ;  
When I thought to have found thee a Man,  
I found thee a fumbling Sot.

*Husb.* Wife, prithee now leave off thy  
and let us both agree, [Ranting,  
There's nothing else shall be wanting  
if thou'lt be Rul'd by me.

*Wife.*

*Wife.* I will have a Coach and a Man,  
and a Saddle-Horse to ride;  
I also will have a Sedan,  
and a Footman to run by my Side.

*Hus.* Thou shalt have all this, my dear Wife,  
and thou shalt bear the sway;  
And I'll provide thee good cheer, Wife,  
against thou com'st from the Park or Play.

*Wife.* I'll have e'ery Month a new Gown,  
and a Petticoat dy'd in grain,  
Of the modishest Silk in the Town,  
and a Page to hold up my Train.

*Husb.* Thou shalt have this too, my sweet  
if thou'dst contented be, (*Wife,*  
Or any thing else that is meet, Wife,  
so that we may but agree.

*Wife.* I will have a Gallant or two,  
and they shall be handsome Men;  
And I'll make you know your cue,  
when they come in and go out agen,

*Husb.* Methinks a Couple's too few, Wife,  
thou shalt have Three or Four;  
And yet I know thou'dst be true, Wife,  
although th'hadst half a Score.

*Wife.* I will have as many as I please,  
in spite of your Teeth, you Fool,  
And when I've the pockey Disease,  
tis thou shalt empty my Stool.

*Husb.*

*Husb.* Wife, how now you brazen fac'd Slut  
 I'll make you change your note,  
 And if ever I find you snarl at  
 my Actions, I'll bang your Coat.

Nay, I'll make you to wait you Flaps,  
 at Table till I have din'd,  
 And I'll leave you nothing but Scraps,  
 until I find you more kind.

*Wife.* Sweet Husband I now cry *peccavi*,  
 you know we Women are frail;  
 And for the ill words that I gave you  
 ask Pardon, and hope to prevail:

For now I will lie at your foot,  
 desiring to kiss your hand;  
 Nay, cast off my Gallants to boot,  
 and still be at your Command.

### *The Choice.*

**N**OW since a Woman we to marry are,  
 A Soul and Body, and a Soul alone,  
 When one is good, then be the other fair;  
 Beauty is health and beauty, both in one:  
 Be she so fair, as change can yield no gain;  
 So fair, as she most Women else contain.

Give me next good, an understanding wife,  
 By Nature wise, not learned by much Arr;  
 Some

Some knowledge on her side, will all my life  
 More scope of Conversation impart:  
 Besides her inborn Vertue fortifie,  
 They are most firmly good, that best know  
 (why.

### A D R E A M.

**I** Wandred forth a while agoe,  
 And went I knew not whither,  
 But there were Beauties many a one,  
 Appeared all together. (about,  
 In a pleasant Field of Mirth, I walked all  
 In the garden of the earth, a spirit found me  
 Jealousie her heart did wound, (out.  
 She was the Peoples wonder,  
 Like a Tempest was her sound,  
 And her speech like claps of Thunder.  
 Homewards then I went with speed,  
 Reason good, and why? because  
 I perceiv'd that Love decreed,  
 Sweet meat should have sower sawce:

Vinegar was mixt with Cream,  
 But all this was but a D R E A M.

### An E P I T A P H.

**H**ere lies my Wife in earthly mold,  
 VVho when she liv'd, did nought but  
 (scold:  
 Peace; wake her not, for now she's still,  
 She had, but now I have my VVill.

Jovial



# Jovial SONGS.

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## *The Batchelor's SONG.*

**L**IKE a Dog, with a Bottle ty'd fast to  
 (his Tail,  
 Like Vermin in a Trap, or a Thief in a Gaol,  
 Or like a Tory in a Bog,  
 Or an Ape with a Clog; (free,  
 Such is the Man, who when he might go  
 Do's his Liberty lose,  
 For a Matrimony Noose,  
 And sell himself into Captivity. (do's jog,  
 The Dog he do's howl, when his Bottle  
 The Vermin, the Thief, & the Tory in vain,  
 Of the Trap, of the Gaol, or the Quagmire  
 (complain;  
 But well fare poor Pug, for he plays with  
 (his Clog,  
 And tho' he wou'd be rid on't, rather than  
 (his Life,  
 Yet he hugs it, and he tugs it, as a Man  
 (do's his Wife.

*The Batchelor's SONG answered.*

**L**ike a Dog that runs madding at Sheep;  
(or at Cows;  
Like a Boar that runs brumbling after the  
like a Jade full of Rancor, (Sows;  
or a Ship without Anchor,  
Such is the Libertine, whom Sense invites  
to spend his Leisures  
in recoiling Pleasures,  
And prefer Loofness unto Hymenean Rites;

Whereas the honest Tedder holds  
The Dog from the Folds;  
And the soft Tye of fix'd Desire  
Keeps Men from the boarish Mire;  
the Bits and Reins  
the Horse restrains,  
and th' Anchor saves  
the Ship from Waves.

Vermin indeed, are oft deservedly caught  
in their own Traps,  
venereal Claps, (dearly bought.  
Which Health, and Wealth, and Conscience  
These Felons of themselves are their own  
(Gaol,  
And by stol'n Pleasures do their Sin entail,

Such

Such wandering Tories in unknown bogs,  
 And busie Urchins are ensnar'd by Clogs,  
 But well fare that Bird  
 that sweetly is heard  
 To sing in the contented Cage,  
 secure from fears  
 and all the snares  
 Of a licencious and trappanning Age,  
 passing a calm harmonious Life,  
 just like an honest Man and's V Wife,

*The R E P L Y.*

**L**ike a Cat with tail fast held by a peg,  
 Like a Hog that gruntles when he's  
 (ty'd by the leg,  
 like a gall-horse in a pound,  
 or a Ship run aground,  
 Such is the Man, who ty'd in nuptial nooze,  
 with the proud Store brags  
 of his patches and his rags, [loose.  
 And rails at looseness, yet fain would get  
 Whereas the Cat not knowing who vext her  
 Tooth and nail assaults the thing that is next  
 (her;  
 and the soft tie of fix'd Desire  
 Binds the Hog to the paradise of his mire,  
 the Horse frisks about  
 that cannot get out,

and

and the Anchor gives way  
 to the boistrous Sea ;  
 Husbands indeed are oft deservedly caught  
 in their own traps  
 by others claps,  
 Or Midwives, Nurseries, Cradles dearly bought.  
 These Felons to themselves are their own  
 (gaol,  
 Some on the Parish do their Brats entail,  
 Like Tories, from their Wives and Children  
 (run,  
 Designing but to do, and be undone ;  
 Or else like Hedghogs under Crabtrees roul,  
 to bring home to their Drabs,  
 a burthen of Crabs,  
 And then retire to their hole :  
 but well fare the Owl,  
 of all feather'd Fowl,  
 That in the contented Ivy bush stays  
 she dodders all day,  
 while the little birds play ;  
 And at midnight she flutters her wings,  
 Hooting at her mopish discontented Life,  
 Just like an honest Man and his Wife.

### On MATRIMONT.

**H**OW pleasant a thing were a wedding,  
 and a bedding,  
 If a Man could purchase a Wife,

for



for a Twelve-month and a Day ;  
 But to live with her all a Man's Life,  
 for ever and for ay,  
 Till she grow quite as gray as a Cat,  
 Good faith, *Mr. Parson*, excuse me for that.

*The ANSWER.*

**H**OW honest a Thing is a Wedding,  
 and a Bedding,  
 If a Man but make Choice of a virtuous  
 to live with for ay, (Wife,  
 not a Month and a Day,  
 But love and to cherish all Days of his Life;  
 Till both are grown Grave, Rich, Eruitful  
 (and Fat,  
 In truth, Sir, there needs no Excuses for that:

*And be against all Syrens safely stands,  
 The wise Olyfles, ty'd in Nuptial Bands.*

*The BULL's FEATHER.*

**I**T chanced not long ago as I was walking,  
 An Eccho did bring me where two were  
 (a talking,  
 'Twas a Man said to his Wife, Die had I  
 (rather,  
 Than to be Cornuted and wear a Bull's  
 Feather.

Then

Then presently she reply'd, Sweet art thou

[jealous?

Thou should'st not play *Vulcan* before I play

[*Venus*;

Thy Fancies are foolish, such Follies together,

There's many an honest Man hath worn

[the Bull's Feather;

Those Women who are fairest, are likest

[to give it;

And Husbands that have 'em are apt'st to

[believe it;

Some Men though their Wives should seem

[for to tedder,

They will play the kind Neighbour, and

[give the Bull's Feather.

Why should we repine, that our Wives

[are so kind,

Since we that are Husbands, are of the

[same Mind?

Shall we give them Feathers, and think to

[go free?

Believe it, believe it, that hardly will be.

Then let me advise all those that do pine,

For fear that false Jealousie shorten their

[Time;

That Disease will torment them worse

[than any Fever.

Then let all be contented, and wear the

Bull's Feather.

Good

*Good Counsel to Batchelors.*

**C**OME Batchelors all, to you I do call,  
 some Counsel to take now of me,  
 When a wooing you go, take heed of a  
 for now by experience I see, (Shrew,  
 No chieffer delight, appears in mens sight,  
 than a Woman that's patient in mind:  
 Therefore have a care, of a Shrew to beware  
 for she may prove to thee unkind.

For since I was married, things have been  
 (strangely carried,  
 but now I do hope they'll amend,  
 For my Wife and I, at odds oft did flie,  
 but now I do hope in the end, (ment,  
 We shall be content, in Love and Merri-  
 always to live a quiet life: (care  
 Ye youngmen beware, and have a special  
 of a Shrew, when you look for a Wife.

Concluding I end, but I do intend  
 if ever a Widower I be,  
 Henceforth to beware, ay, and have a care,  
 for difference in Women I see:  
 Some are loving and kind, and some mad in  
 (their mind,  
 and this by experience I know; (take  
 Then my Counsel take, and do not it for-  
 in Wooing take heed of a S H R E W.

